Holy Places and Precious Promises

L. R. Scarborough

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HOLY PLACES AND PRECIOUS PROMISES

L. R. SCARBOROUGH, A.B., D.D.

By L. R. SCARBOROUGH, A.B., D.D.

1 *With Christ After the Lost*
2 *The Tears of Jesus* — Best
3 *Prepare to Meet God*
4 *Endued to Win*
5 *Christ's Militant Kingdom* — (Deepest)
6 *Recruits for World Conquests*
7 *Marvels of Divine Grace* — (Campaign)

8 Holy Places & Precious Promises
9 Gods heart for souls
10 Gods will is Best.
11 How Jesus won Men.

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THE VIA DOLOROSA

The beginning of the Via Dolorosa, up which street they led Jesus to be crucified.

HOLY PLACES AND PRECIOUS PROMISES

BY

L. R. SCARBOROUGH, ~~A.B., D.D.~~

PRESIDENT AND PROFESSOR OF EVANGELISM IN THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

ILLUSTRATED

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Palestine · Travel and description

NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

1924

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Dedicated to

DR. AND MRS. A. J. ARMSTRONG,
THEIR PALESTINIAN PARTY OF 1923,
AND THE BOARD OF TRUSTEES OF THE
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

To all of whom I am deeply indebted for the most enjoyable, pleasurable and profitable journey and travel-experiences of life. For the joy of such profit, intellectual, social and spiritual, I shall thank God and them during the rest of the journey of life.

N17855

FOREWORD

In the summer of 1923, under the direction of Dr. and Mrs. A. J. Armstrong of Baylor University, a party of about fifty from the states of Texas, Arkansas, Oklahoma, Missouri and California spent three months in touring Europe and Western Asia. We visited Scotland, England, Belgium, Holland, Denmark, Sweden, Germany, Czecho-Slovakia, Austria, Jugo-Slavia, Egypt, Syria, Palestine, Italy, Switzerland and France. Besides seeing these lands, our main objectives were to be present at the third great convocation of Baptists in their World Alliance at Stockholm, Sweden, and to visit the land of our Lord.

The party was a most delightful one composed of preachers, laymen and women, all of the same mind, seeking largely the same things. The Alliance was one of the most

far-reaching gatherings ever held by Christ's people. Twenty-five hundred representatives of twelve million Baptists, from every land in the world, gathered in the beautiful city of Stockholm. The missionary information, the spiritual vision, the Christian fellowship, covering so large a group of people, were all inspiring and uplifting beyond measure. We found great interest in all the places visited; but our souls were set mainly on the Holy Land. We wanted to trail Christ in his earthly ministry.

From Damascus, after visiting the scenes sacred to Paul's life, by auto we traveled the great French and English military roads to Palestine. We entered the Holy Land at the Waters of Merom and from there to the ford of the Jordan we visited many places sacred to the life and ministry of our Lord. We never experienced such spiritual exhilaration and religious inspiration in life as we did visiting these scenes where the holy feet trod and holy hands wrought, where the Savior taught, preached, wrought and prayed, lived and died and rose again.

The pictures shown in this volume were taken by Kodak from the sacred scenes visited and are true likenesses of the places they represent as these places were in 1923.

The purpose of this volume is to connect holy places and precious doctrines and seek to enforce a message of light and love to the hearts of those who may never see these places dear to all Christian hearts. The author is not a believer in shrine worship; but he appreciates all the true and holy sentiments gathering about the places where our Savior lived and wrought. In writing about these places, he would have the reader remember what Jesus said to the Samaritan woman at Jacob's Well—"Neither in Jerusalem nor in this mountain doth the Father seek worshipers; but the true worshipers shall worship the Father in spirit and in truth." My purpose is to lead you from the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places. May your soul delight as much in going from Bethlehem where the Savior was born to Mount Olivet from which he ascended to the

Father's glory as did my soul in visiting these sacred scenes and reveling in the glorious memories which flooded my soul as I looked on these places where the Savior wrought and died.

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HOLY PLACES AND PRECIOUS PROMISES

HOLY PLACES AND PRECIOUS PROMISES

I

BETHLEHEM, THE VIRGIN BIRTH, DEITY IN HUMANITY

There are two sacred places connected with the birth of Christ, Nazareth and Bethlehem. Nazareth is now a little city of some five or six thousand inhabitants and is situated about seventy miles north of Jerusalem, amid the Galilean hills. It is located on the sides of the two hills and in the valley between. It is probably the most beautiful city of the Holy Land. The guide will show you two churches, built, one over the ancient home of Mary's parents and the other over Joseph's carpenter shop and home. He will point out to the tourist, in the basement of

the church over Mary's home before she and Joseph were married, a room which tradition says is the place where the Holy Spirit overshadowed Mary and began the humanity of our Saviour. It is indeed very soul-moving to visit this holy place and let the imagination work on what glorious good there has come to humanity out of this sacred beginning. Then the guide will carry you two or three blocks away to another church built on the foundations of another church erected in 350 A. D., where Joseph and Mary and Jesus lived during Christ's silent years, where he played, toiled and grew in knowledge and in stature. The other sacred place in connection with Christ's early life is Bethlehem, six miles south of Jerusalem, a village of some few thousands, on the crest of a Judean hill. The guide will carry you to the Catholic church built over the ancient stable where tradition holds is the place of Christ's birth.

Bethlehem is not so beautiful nor so large as Nazareth. It has not the signs of prosperity and cleanliness which are seen at Nazareth. These two places, Nazareth the

place of the conception, Bethlehem the place of the birth of Jesus Christ, are among the most sacred places in all the world. Song and story have come here for inspiration and tenderly millions of earth's best have turned loving hearts thitherward for loving aspiration. Untold millions in the crusaders' times, before and since, have found their way here from earth's remotest corners and have lovingly longed for the Christ of Nazareth and Bethlehem. When one thinks of Bethlehem, the place of Christ's birth, at once the glorious doctrine of the virgin birth enters one's mind. The mystery of deity and humanity united in a wonderful way charms the soul of the believer.

Its Miraculous Setting

The record of Christ's birth is set in a golden crown of the miraculous. It takes faith to accept it. It takes faith to accept all these demonstrations of the supernatural; but it is wonderfully befitting that Christ's birth should have such a setting. The following miraculous incidents and

stories connect themselves immediately with the conception and birth of Jesus Christ:

1. The miraculous birth of John the Baptist. What a beautiful story of such a wonderful man is that of the forerunner of Jesus Christ, born out of due season, a miracle from God, and yet so wonderfully true.

2. The angelic appearance to Mary when God announced to her that she was to be the mother of the world's Saviour. How charming and beautiful and modest a story is this sacred incident!

3. The angelic appearance to Joseph to whom Mary had been betrothed, when he was informed of the purposes and plans of God concerning the one to whom he had promised his hand and life in service.

4. The delicate and holy incident of the Holy Spirit's appearance unto the Virgin Mary when deity and humanity united in beginning the life of the infant Saviour.

5. Mary's visit to Elisabeth, the mother of John the Baptist. What a beautiful scene of domestic confidence and love and hope and joy!

AT THE FOOT OF THE PYRAMIDS

The Armstrong Party at Gizeh, some of the members near the Pyramids. "Forty centuries look down on you."

LOOKING OUT FROM BETHLEHEM

A view from the top of the mountain on which Bethlehem is situated, showing the field of Boaz, the place where the angels appeared to the shepherds the night of Christ's birth.

THE OAK OF MAMRE

Tradition states that it was near the Oak of Mamre where Abraham communed with God (Genesis 18:1f). Drs. A. J. Armstrong and C. V. Edwards, the pastor of College Avenue Baptist Church, Fort Worth, Texas, standing by the tree.

6. The angels' appearance to the shepherds as they were herding the sacrificial lambs on the ancient fields of Boaz the night of the Saviour's birth. What a charming story of how God told them with angelic voices in praise and rejoicing of the birth of the world's Redeemer!

7. The guiding star and the vision of the three wise men from the East as they brought their gifts of love to the infant Saviour born in such a lowly environment.

8. The dedication of the infant Christ in the temple and the visit and psalms of rejoicing of Simeon and Anna as they came to fulfil prophecy and to express their love for the Messiah.

9. The dream of Joseph and his and Mary's providential escape to faraway Egypt, for the protection of our Saviour from the cruel hand of Herod.

10. The escape of the wise men from the cruel hand of the murderous Herod.

11. Joseph's dream and his return from Egypt by divine guidance to Nazareth.

All these wonderful incidents of God's care and love and protection for the infant

Christ are more than beautiful stories of song and psalm and poetry. They are but befitting evidences of divine power in connection with the birth of God's only and royal Son, Jesus Christ. The reverent heart takes all these miracles, evidences of Christ's deity, by faith, and accepts them at face value. It is the doubt of infidelity and the damning blight of sin that would mar the face of these wonderful stories. They are sanctioned by divine inspiration and they are but other proofs of the deity of our Saviour. There is no disposition on the part of the author to be controversial in this discussion; but there are certain lines of convincing argument, logical and strong, which cause him to have a perfect and restful faith in the virgin birth of our Lord and Saviour Jesus Christ. He thanks God that the record is most confidently trusted and that this glorious doctrine so meaningful and important to all the doctrinal content of the gospel of Jesus Christ has never been doubted in any moment of his Christian life.

Arguments for the Virgin Birth

This line of argument is to him very convincing:

1. The virgin birth of Christ is demanded by prophecy. Isaiah 7:14 says, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son and shall call his name Emmanuel." There is no one in all the pages of history to whom this can be applied better than to Jesus Christ, born of the Virgin Mary. Evidently the prophet Isaiah in 9:6, 7, refers to the same person, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and establish it with judgment and with justice from henceforth and forever." These two scriptures plainly teach that this son was to be born of a virgin and that his name was to be Emmanuel, God

with us, and that he was to be more than man because he was to be called the Mighty God, the Everlasting Father, the Prince of Peace, and that he was to occupy the throne of David and establish his Kingdom which was to be an everlasting kingdom. In Matthew 1:22, 23, inspiration clearly states that in the birth of Jesus Christ this scripture was fulfilled. It seems to me that this argument alone should be convincing to every Christian heart.

2. The integrity of the divine record in Matthew and Luke demands belief in the virgin birth of Jesus Christ. Matthew plainly says in 1:18f, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that

which is conceived in her is of the Holy Ghost." And Luke gives his testimony, 1:26f, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary; and the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." These two testimonies are as clear and plain and convincing as human language can make them. To discredit them or deny them is to ruthlessly tear from the pages of inspiration the most certain and convincing testimony of the holy writings. If the records

concerning the virgin birth of Jesus Christ are not credible, then there is no foundation for faith in the inspired record and truth is torn from the heart of the world and men are left in universal infidelity.

3. The virtue of Mary demands the integrity of the virgin birth. If the Holy Spirit is not the father of the humanity of Jesus Christ, then Mary stands in history as a scarlet woman. There is no way to escape it. The denier of the virgin birth has an insuperable task on his hand to defend the virtue of Mary in the face of his denial.

4. The sacred honor of Jesus Christ demands the virgin birth. Joseph denied that he was the father of Jesus and if the Holy Spirit is not the father, then Jesus was an illegitimate child and unspeakable dishonor is cast in the face of God's only begotten Son and the best piece of humanity which ever made an impact upon this world.

5. The deity of Jesus demands it. How else could he be God? All those precious doctrines based on the deity of Jesus demand the virgin birth. If he were conceived

as other men and had man for his father then how could there be deity in humanity? Certainly this is a great mystery. No one can explain this inexplicable miracle, but the virgin birth of Jesus is no more miraculous to the limited knowledge of men than is the birth of anybody else. All generation, the beginning of all life, lies hidden among the secrets of God and none of us needs stagger at accepting the virgin birth of Christ because of the envelopment of mystery. He who denies the supernatural, the miraculous and marvelous will get nowhere in the study of man or in the worship of God. The very earthly life we live is enveloped in mystery. Life itself is mysterious. Who can explain electricity? The wisest scientists throw up their hands and say "Mystery!" And yet every night is lighted by its brilliant rays. Who can understand gravity? Yet he who violates its laws will immediately pay a heavy penalty. All life is mysterious in its development, in its support, and in its progress. Why stagger at the mystery of the virgin birth? If Christ was not fathered by the Holy Spirit, the hopes of humanity are

forever submerged in the oblivion of sin. There is no divinity in the plan of redemption and if God has not intervened between man and God's wrath, then humanity will helplessly plunge into an eternal hell. All our hopes hinge on the deity of Jesus and his deity hinges on the virgin birth.

6. The subsequent writings in the Bible, the ministry and program of the apostles and early disciples are all based on the assumption of the deity of Jesus Christ and hence on his virgin birth. Christ's virgin birth is an assumption and a submerged foundation for all the gospel story, both in the four gospel writers and in all the subsequent writings of inspired hands. To say that John, Mark, Paul, Peter and the others did not distinctly mention the virgin birth as an argument against the integrity of this doctrine is puerile and will, if used in other lines, be destructive to all faith. Does God have to repeat a doctrine through the pen of many writers in order to make that doctrine genuine? If the inspired pen writes it once it is as true as if sanctioned by every writer of both the Old and New Testaments.

Is it reasonable to believe that Luke, who was most influenced by Paul, should have written down so plainly a doctrine which Paul did not believe? It is conceivable to say that Paul did not know of the virgin birth when Luke, his most distinguished disciple and his private secretary through a long part of his ministry, wrote out and most clearly endorsed the very finest and most detailed statement of this doctrine; and the same applies in more or less equal strength to all the other inspired writers.

7. The doctrine of the virgin birth is vital and essential to the Christian faith. It is a part of the fabric of Christ's essential deity and the structure of his wonderful life will fall unless founded on this one of the essential factors of his great life and wonderful ministry.

8. The history of Christianity proves the necessity of the virgin birth. It has been accepted, believed, taught, and sacredly held by the scholars and saints of all the ages. Both branches of the Catholic Church, Protestantism in all of its ramifications, the Baptists of to-day and their forefathers all

back down the line of the ages have tenaciously held to the virgin birth of Jesus Christ. Church history is built on this glorious doctrine and to deny its genuineness and truth is to unravel all history and take away a part of its essential fabric.

9. During all the ages this doctrine has been under fire from infidelity in every form. It has done its best to disprove it; and the faith of millions to-day and the mighty works of Christianity show how utterly this effort of infidelity has failed to undermine the truth of this essential part of the Christian's faith. Modernism's attack on the virgin birth of Christ is but a renewed attack in the terms of modern scholarship made by infidelity through all the ages.

10. The essential doctrine of the virgin birth makes vital and effective Christ's atoning work on the cross as man's substitute and God's worthy representative. He had no sin. If he had been the son of man he would have inherited Adam's sin. He was and is the head of a new race without the taint of the Adamic sin. If he had had sin, how could he atone for sinners? And if he

had had a human father, how could he have escaped the taint and guilt of the Adamic sin? The cross is of no avail if Jesus had a human father, and we are yet in our sins.

11. Paul's testimony is convincing to the reverent heart. Look at Ephesians 2:13-16, "But now in Christ ye who sometimes were far off are made nigh by the blood of Christ for he is our peace who hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Look at Philippians 2:5-11, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also

hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." To say that Paul did not believe in the virgin birth of Christ is to say that he did not understand the language he spoke. It seems to me unthinkable to a reverent mind that these two great sayings about Christ could have been spoken by the inspired apostle if he doubted the virgin birth of Jesus.

12. Peter's testimony is convincing. II Peter 1:1-4, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us ex-

A VINEYARD NEAR THE OAK OF MAMRE

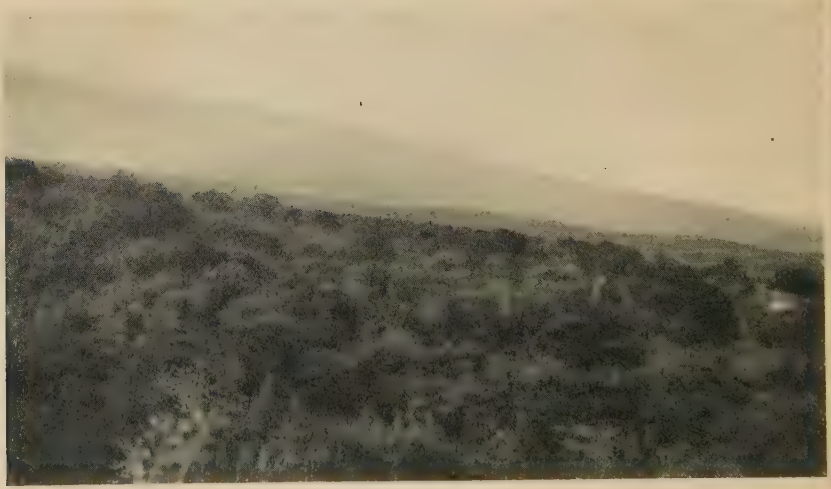
This is supposed to be the place where the twelve spies found the grapes of Eshcol.

NAZARETH AT DAWN

This view of Nazareth was taken from the hill-top east of the town just as the sun was rising. The man in white with the black cap is Rev. S. Mosa, Pastor of the First Baptist Church of Nazareth.

THE ENTRANCE TO THE CHURCH OF THE ANNUNCIATION, NAZARETH

A room in the basement of this church is pointed out as the place where the humanity of Jesus Christ was begun.



AN OLIVE GROVE

This grove is not far from Cana of Galilee.

ceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Peter here claims that through the righteousness of Jesus Christ we are partakers of the divine nature, and this divine nature was imparted to us through the death of Christ on the cross.

13. John's testimony is strong. John 1:1f, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. No man hath seen God at

any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Rev. 1:8f, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty. I am he that liveth and was dead and behold I am alive for ever more and have the keys to hell and death." These and many other convincing pages in the writings of John the beloved disciple carry tremendous weight for the necessity for the virgin birth in John's theology.

14. Christ's own testimony. In John 6:32-45 this very question is raised by the Jews, "The Jews therefore murmured concerning him because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, I am come down out of heaven?" Jesus said, "I am the bread of life for I came down from heaven not to do mine own will but the will of him that sent me: for this is the will of my Father, that everyone that beholdeth the son and believeth on him should have eternal life."

How is it possible for Christ to have truthfully said that he came down out of heaven if Joseph were his father? All the way through the public ministry of Jesus he claims a kinship and a relationship to God the Father which no mere man has ever been allowed to claim without irreverence if not blasphemy. Christ said, "Before Abraham was, I am." Christ's own testimony is overwhelmingly in favor of the Holy Ghost being the father of his earthly life. It would seem that the testimony of Matthew, of Luke, of John, of Peter, of Paul, of Joseph, of Mary, and of Jesus himself would be convincing to any fair and reverent soul, if not to all doubters everywhere. The opposition to the claims of Jesus in his virgin birth is born in and promoted by the same spirit which through all the ages has sought to dethrone Jesus and take from him his rightful place in the affections and conduct of men. It seemed in Christ's time that the devils themselves accepted the deity of Jesus Christ; but now in these modern times Satan has inspired men to deny the doctrine of the virgin birth and hence seek to imperil the

doctrine of his deity and the doctrine of salvation through a divine Saviour which is the only hope of a lost world.

15. The names and attributes of Jesus Christ described throughout the inspired writings demand the deity of Jesus. If he had a human father, he could not be God, and to worship him is idolatry. For one to deny the virgin birth of Jesus and thus dethrone his deity and to go on worshiping him is to practice idolatry.

It seems to me that these arguments are essentially logical, convincing, and their conclusions are inevitable.

Our Attitude

What should be the attitude of all believers toward this glorious doctrine of the supernatural and virgin birth of our Saviour? It seems to me that it is one of the most precious and soul-uplifting and inspiring doctrines, so basic and fundamental to the Christian faith it should be confidently accepted, reverently believed and gloriously relied upon. All our hopes hinge on its es-

sential truth. We should not only rest in confidence our souls upon its verity and integrity; but we should proclaim it and defend it and set it out as an essential of the Christian's creed. To deny it is to favor infidelity. To repudiate it is to turn from the foundations of the Christian's hope. The pardon of our sins, the hope of eternal life, the assurance of the resurrection of the dead, all our precious hopes find their fundamental content in the integrity of this doctrine. We should not dishonor our Christ nor defame his earthly ministry nor reflect upon the inspired Word, nor discredit the Christian's hope by failing to accept most heartily, believe most confidently and proclaim most gloriously this great truth. I will never forget the day when with uncovered head and reverent, believing heart, I looked into the crypt, the little room in the foundations of the ancient church, which tradition most confidently treasures as the place where the Holy Ghost came and found the Virgin Mary and began in that holy hour the humanity of our Saviour. All the love of a fond, believing heart poured out the

treasures of its gratitude, the richness of its confident faith to God for the time, the occasion, and the place more than nineteen centuries ago when this happy and glorious event occurred. And I will never forget the day when I looked into the room treasured by tradition as the manger, the place of Christ's birth.

Certainly there or near there God for the first time appeared in humanity, God of very God, in the arms of the mother Mary, in the trough of the stable, where the dumb brutes received their food, a lowly place indeed but a heavenly visitor certainly. No wonder the eyes of all prophetic seers looked forward and testified long beforehand to the coming of the Son of this virgin; no wonder the angels came by unnumbered myriads to hover over this holy scene; no wonder the wise men guided by the star of Bethlehem came to worship; no wonder God protected by miracles many this infant child! He was God's Son; he was God himself; and lovingly in these two places it was a joy unspeakable to proclaim again my love for this Saviour. I do not believe in shrines nor the

virtue of holy places; but I bless God that without the faintest shadow of even a passing doubt I accept with the fullest faith of my believing heart the virgin birth, the divine deity of the Lord Jesus Christ, and most confidently trust to what he did for me on Calvary as God's representative and my substitute for the hope of this life and the life to come.

May the gospel of this divine Son of God, the Son of the Virgin Mary, be proclaimed and accepted and applied to human hearts the world around. He, Jesus, is the Lord of light; he is the Messiah, the Son of God, perfect in his deity, perfect in his humanity, triumphant in his cross, and thank God he is coming again some good, glorious day!

II

NAZARETH, THE CONSECRATION OF TOIL

Matt. 13:55—"Is not this the carpenter's son: is not his mother called Mary and his brethren James and Joseph and Simon and Judas?"

Joseph and Mary evidently grew up together in Nazareth. Doubtless they had lived there from their earliest childhood and doubtless their parents and grandparents had lived there for generations. They were betrothed when they were young, as was the custom of that day. The time came when they were to be married and before their marriage the Scriptures tell us of the wonderful story connected with the conception of Jesus Christ, then of Mary's and Joseph's trip to Bethlehem, the birth of Jesus, the appearance of the angels to the shepherds, the visit of the wise men, the decree of Herod, the escape to Egypt, and the return of the holy family to Nazareth. The record

of the silent years of Jesus is very brief and fragmentary. Only one outstanding incident is verified in the record by the inspired writers and that was Christ's appearance in the temple and his discussion with the elders. For the incidents of these silent years of Christ the imagination will have to fill in and fill out the story. It is certain that he was a normal boy, that he ate and slept and played and toiled as other boys. It is certain that his parents were poor and hard-working. It is certain that the life he lived was the life of a common, hard-working, honest, virtuous family. There were probably no wealthy people in Nazareth. The extremes of poverty and wealth, ignorance and learning, probably did not meet in this beautiful little city of the Galilean hills. It was off the thoroughfares, between the great markets and capitals and centers of military and political power. The question of Nathaniel to Philip when Philip came to tell him of Jesus is expressive of the general opinion concerning Nazareth—"Can any good thing come out of Nazareth?" It is certain that Joseph, the husband of Mary,

was a carpenter and that Jesus as an obedient child performed the duties laid upon him by the family discipline. He himself evidently was a carpenter. He lived among the common people. He was the friend of the common people. He had thought their thoughts; he knew their ways, their needs, their life. He, on the human side, came up out of the common people and was acquainted with their sufferings and deprivations. Oh, what a strange mixture! This boy that played on the streets of Nazareth and worked in Joseph's carpenter shop and played about the hills of Galilee and went with the worshiping crowds to Jerusalem, was more than a human; he was God's Son; he was God himself, very God of very God. All the powers of deity limited themselves in the compass of this human body. Nowhere else is there found such restraint of deity, such humiliation. The chief condescension of all history is beautifully illustrated here. Surely when Alexander, the conqueror of the world, died in a drunken debauch in the streets of Babylon the lowest depths of humiliation had been reached. Surely when

Napoleon Bonaparte, the victorious conqueror of more than thirty world-famed battles, probably the mightiest military genius that ever led an army to battle, surely when he died an outcast and a convict and an incarcerated prisoner on the lonely Island of St. Helena, surely condescension had reached its utmost limit. Surely when the archangel Beelzebub by disobedience fell from his glorious place in Heaven to be the chief among devils, Heaven witnessed its greatest humiliation and condescension. No, when Jesus, the Messiah, the Son of God, with all God's nature, attributes, power and majesty embodied himself in human form, when the Word became flesh, even though it was the sinless flesh of the virgin's son, surely here condescension reached its fathomless depths. Why, he made the hills about Nazareth; he was the author of the wood on which he worked in Joseph's carpenter shop! It was his holy hand that framed and formed the life and powers of his own mother, and of Joseph, his reputed father. He made the world in which he was born! What mystery, what a wonderful com-

bination is this lowly man, the carpenter's son, living the life of the common laborer, and yet God's royal Son, the maker of the universe!

It was a wonderful joy to spend the night in Nazareth, not far from where the Holy Spirit conceived the human body of Jesus, near the place where for nearly thirty years he lived that wonderful life, to visit the church built over the home of Mary before she was betrothed to Joseph and the church built over the carpenter shop and home of Joseph and Mary after they were married. It was to me an immortal experience to climb the hills west of Nazareth and watch the sun hide himself beyond the peaceful waves of the Mediterranean and cast his last rays of golden glory over the land of our Lord. Carmel is in sight; the wonderful Valley of Esdraelon, the richest, largest of the Holy Land, spreads its lap of agricultural glory before you. Yonder is Shunem, where Elisha raised the dead; yonder is the Fount of Gideon, where the immortal three hundred lapped the water in their haste to win a great victory for God's people. Yonder is

Jezreel, the home of Ahab and Jezebel. Yonder is Endor, the home of the Witch who bore the death tidings to King Saul; and yonder are the mountains and plains of Gilboa, where Saul and Jonathan died in trying to make their escape from their great defeat. Yonder is Nain, where the widow's broken heart in the sorrow of the death of her son received its consolation and surcease, by the resurrection power of Jesus. It was a joy unspeakable to climb in the early morning the eastern mountain overlooking Nazareth and see the sun rise out of the desert sands of the far east. Oh, the enrapturing charm of the soul to look down upon this beautiful little city and to be captured by the memories of a thousand Scriptural incidents which happened in the long ago in places now in view! All the sacred story of both dispensations, the old and the new, comes up to charm the heart, to quicken the soul, to enlighten the life, as one watches the sun set and the sun rise from the hilltops of Nazareth. But the charm of the scene is not in the historical locations one delights to look upon; but its chief glory

rests in the fact that this is the home-town of Jesus of Nazareth. Here he lived; here he played; here he grew in stature and in knowledge.

His Humanity

Jesus was not only God; he was man; he was human; he was a friend; he was a brother; he knew the handclasp of brotherhood; he, through his humanity, was identified with human weakness. He was acquainted with our griefs; he knew our sorrows. How glorious it is to know that God put his Son to be our Saviour into the form of a personality, so close to human needs! It is not some far-off, distant, mystical, divinely-hidden mysticism which we worship, but personality and embodied humanity. Jesus walked and talked and ate and lived and worked and toiled in the common life among men. He is the earth's great commoner. How else could God express his love to us so gloriously as in the form of a perfect man? How else could he bring the hand of Deity in the expression of human brotherhood? How glorious it is that he

made our Saviour so he could walk into the sorrowing homes and sympathize with broken hearts, stand beside the coffins of our dead, the sickbeds of our suffering, could look upon our tears and become acquainted with our grief. The hand which God's mercy has stretched out to a fallen, sinning race is the hand of a brother, the hand of humanity, sinless and taintless, but just the same human and in sympathy with all human needs.

A visit to Nazareth emphasized and brought nearer and dearer the humanity of Jesus, our Saviour. We must not forget as we visit Joseph's carpenter shop, where he toiled; Mary's fountain, where he went with his mother to bring the water jars filled with the refreshing water, we must not forget who Jesus was. Hundreds of years before he came the prophetic hand penned the words and named him "Emmanuel, God with us, Wonderful, Counsellor, the Everlasting Father, the Prince of Peace." We must ever keep this in mind as we tread the streets of Nazareth, the home-town of Jesus. We must not, when we consider his deity and

his divine personality, forget the poverty of his earthly home, the lowliness of his daily surroundings, the simplicity of the people with whom he was associated, the narrowness of the horizon in which he was reared as a boy. We must remember that it was nineteen centuries ago and that there were no railroads, no automobiles, no flying machines, no electric lights, no steamships, no modern conveniences, no great schools and universities and seminaries, no printing presses. This Jesus was in limited surroundings and yet he was God of very God, our Saviour.

The purpose of this message on Nazareth is to point out the glory which Christ's earthly life has brought to the common life, the common toilers and laborers in the ordinary tasks of humanity. Is it not strange that God did not select the son of some royal house, heir to a throne, the general of some great royal army with all the military and regal pomp? Why did he not take one of David's sons or Solomon's sons out of the royal palace in Jerusalem? He did get one of the sons of David, but not from a royal

THE ENTRANCE TO THE FIRST BAPTIST CHURCH OF NAZARETH

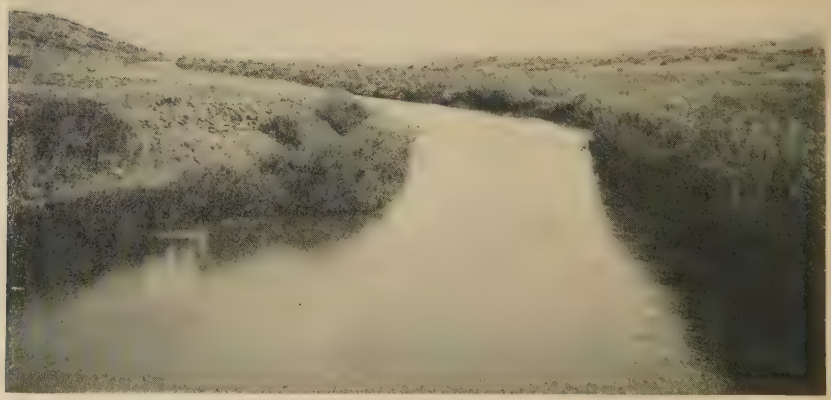
This congregation was worshiping in a rented house in 1923. Pastor Mosa and his family, with Dr. and Mrs. George W. Truett and Mrs. Scarborough, are shown in the picture. Mr. and Mrs. G. W. Bottoms of Texarkana, Arkansas, gave $10,000.00 toward the erection of a meeting house and first unit of a school to be built in this section for this church. The Armstrong Party in addition raised $2500.00 for the purchase of the land on which to build the meeting house.

CANA OF GALILEE

Cana as seen from the English military road, running from Tiberias to Nazareth.

THE PLAIN OF ESDRAELON

Looking across the Plain of Esdraelon from the hills south of Nazareth, toward Mount Tabor. To the left of the mountain are Endor and Nain, and to the right is Shunem, and beyond are Jezreel and the Fountain of Gideon.



THE RIVER JORDAN, JUST BELOW THE WATERS OF MEROM

It is about three miles up this stream from where this picture was taken to the waters of Merom, beyond which is Dan and also Caesarea Philippi.

palace, but from a carpenter's shop of Nazareth.

I wish you to look at Christ's contribution in his Nazareth home to universal democracy. There are yet many things which Christianity through the influence of Christ will have to level down and even up in the best and most Christian civilization. But the wide differences between a Christian community dominated by the spirit and gospel of Jesus Christ and a civilization built around any other form of religion than Christianity mark the power of Christ in his contributions to the very best in life and civilization. Let us look at some of the things which the life of Jesus lived among men has done for the amelioration of the race and the uplift of humanity.

1. All special privileges in castes and royalties, built on false assumption as to the differences among men are in striking opposition to the contribution Christ made to common life. If anybody on earth ever had the right to special privileges Jesus did. Though he was entitled to all the honors of Heaven and earth, he eschewed them all and

lived the most simple life among the most ordinary people. What a blow his life among men is to all the false assumptions of caste and privilege which elevate one man above another! Christ's common life and labor leveled down and up all these false assumptions among men and laid the foundations for the rights of the common man. According to the example he set, there are no royal priesthoods; there are no privileged classes setting themselves apart and separate from the great crowd of humanity. Probably the highest encomium ever paid to Jesus was "that the common people heard him gladly." The whole movement in Christianity, the example of which was set by Jesus, is to bring down the pride, false assumptions and boastings of puffed up specially privileged classes and to lift up the lowly man, the man embarrassed by humble position and environment, and bring the two together on a great gospel level of Christian brotherhood.

2. Jesus completely identified himself with the interests of the most humble and lowly of the human race. Science has made a

neighborhood of the whole world; but it is the spirit of Christ that must make the whole world a brotherhood. The society which Jesus sets up is a pure democracy on the human side, based on a pure theocracy on the divine side. Probably the greatest miracle of the ages is found in the restraints exercised by Jesus Christ when he as the very God of Heaven and the Maker of the universe limited himself to the environment of a common man and lived among men the beautiful, simple life. He was the royal son of David, the eternal heir of the Davidic kingdom to all of its throne rights. He was to reign forever in a universal Kingdom. He was very God of very God, and yet when his divinity began to manifest itself in most wonderful teachings and most miraculous deeds, his home people said, "Is not this the carpenter's son: do we not know his brothers and sisters?" The glory of the ages is that Jesus being who he was concealed himself in the form of a day laborer, amid the poor and unostentatious of the backward little town of Nazareth.

3. Jesus exalted toil. Since he honored

the carpenter shop and the common tasks of men with the touch of his divine hand and the association of his omnipotent personality, surely it is not dishonorable to work. Christ put the signet of his divine approval upon the horny hands of toil. It was one of the curses of sin that men should win their bread by the sweat of their brow and when Christ won his living by the sweat of his brow, he immortalized every drop of perspiration that has trickled down the furrowed cheeks of toil through all the ages. He has established the supremacy of the democracy of toil.

4. He has established the royalty of hard labor and pointed the way to strength of body, honesty of character, and happiness of life. He has demonstrated what muscle is for in the human arm and that is to construct a material foundation for universal righteousness. Hard labor brings health and makes enjoyable rest and ease and peace. An idle aristocracy is but a leach and a parasite upon progressive civilization. The example of Jesus as he lived in Nazareth, toiling with his reputed father and his

brothers, is Heaven's signet ring upon all the laborers of the world.

5. He opened the top seats of civilization's privileges to the lowliest laborers among men. He put in the hall of fame all those who climb by merit and character through toil, suffering and difficulties to the top of fame's ladder. In getting a true assize of Jesus Christ as the carpenter's son in Nazareth, we must remember what he gave up in his pre-Nazareth life. He held the reins of the universe in his hands. He was all nature's Maker. The touch of his hands formed the mountains and tinted the flowers and put the sparkle and twinkle in the face of the stars. He wore on his royal head all the crowns of creation, preservation and redemption. And we must remember, also, what he took up in his assumption of human nature. We must remember that in God's sight man was an alien, a fallen and an outcast race and under the curse and wrath of God, and yet Jesus voluntarily identified himself with this rebellious race. He had no sin, yet he took up the body of sinful man and thereby shared in all the curse of

sin and the consequent wrath of God. Now, it was such a man as this and such a God as this who toiled in the carpenter's shop of Joseph of Nazareth. And by this wonderful condescension he opens to the door of every common man the chance to rise by merit and character and to conquer the long series of obstacles and difficulties until the crest of the highest has been reached.

6. Christ reached the loving, merciful hand of Deity out in the form of the horny hand of labor and touched with love all the hands of toil everywhere and lifted them and their tasks up to a higher level. Jesus as the royal heir to the throne of David identified himself with the most common peasants and thereby formed the union of the mightiest lifting power in all the world. The whole force of Christ's earthly humanity is against the rule of the minorities and in favor of the dominance of the majorities. It is against the ease, idleness, and sinful pleasures of the idle classes. The example of Jesus would put every idle hand in all the world to some honest task, doing its

part to uplift the world and to build a stable Christian civilization.

7. Jesus here in Joseph's carpenter shop made himself, even the very God of Heaven, the friend of all the toilers. His gospel favors their needs and looks to the uplift of their life. He would lighten their tasks. He would make unselfish all their ambitions and programs and would turn all their unions into organizations and leagues of brotherhood. Labor everywhere should stand by Christ and his churches and his churches should stand by the righteous claims of labor and become a cementing power between labor and capital and all the other warring elements of life. How beautiful are unity, harmony and fellowship, manifested through the spirit and example of Christ in the early church! There was Peter, the bold, untutored, rough and rugged fisherman; and John, the beloved disciple, refined and cultured with all the tenderer sensitiveness of the best refinement. These two extremes work together in glorious harmony. And there was Mary out of whom Christ had cast the many devils and Mary the virgin

mother of Jesus Christ, the one representing the lowest strata, the other the highest strata of civilization; and yet they were sisters together in a common sorrow, a common fellowship, and a glorious task. This was due to the influence of Jesus Christ; and the principle here established and the example here set by him would iron out all the differences between capital and labor, between the highest in position and honor and wealth on the one hand and the lowest in poverty and ignorance on the other and lift them both up into an unselfish brotherhood and a glorious fellowship.

Nazareth is the capital of the federation of toil and should be the mecca, the holy city, for all the principles that make for the brotherhood of man. All those in authority, by office, position, wealth, or by royal blood should learn from Jesus how to treat those under them in the finest spirit of consideration and common brotherhood; and all the lowly classes, whether by poverty, misfortune, defeat, or by any other unfavorable circumstances should learn from Jesus how to treat those above them in life's

privileges. Here in Nazareth all social service workers can find the truest model by which to shape their programs. Christianity's task, first, is the task of regeneration, then the task of reformation and social betterment. All the social betterment programs built on reformation will fall; all those built on regeneration will have a chance to succeed. The power and effectiveness of the human, common life of Jesus found its strength in a unity with the Divine and this is the basis for all successful human uplift. First, humanity must identify itself and join itself with Deity before it can start up the road to the highest civilization. The preacher of righteousness, the evangel of the good news of glad tidings brought by Christ's regenerating power is God's advance agent in all human uplift. The teacher must follow the evangelist and base superstructure of his civilization on the work of the evangelist in a regenerating gospel. The social service worker must follow the evangelist. Evangelism goes to the roots of the trouble with humanity. It regenerates the sources, the fountains of life, changes the

motives and passions and appetites and character of men and makes possible the work of the teacher and the social worker. God put deity in humanity when he made Jesus Christ the world's Saviour of men; and he follows the same method in a certain measure by putting the divine nature in the heart of man by regeneration in order rightly to begin the processes of developing and constructing the glorious and triumphant civilization. All the social workers who miss the value of regeneration as an essential element in the uplift of men will miss the mark and their work will come to naught.

8. It is glorious to study the divine side of Christ's life and ministry. His marvelous teachings, his miraculous deeds and demonstrations of his deity have startled and charmed the world for twenty centuries. This is a fruitful and resourceful object of study. But just as rich is the study of Jesus' humanity. Hoffman's "Boy Christ" has been for many years one of the most charming pictures of all art. His fine, captivating, merciful face is a charm to all those who see it. To study the boy Jesus in the temple,

discussing the problems of the Kingdom of God with the learned scholars, to study him as a man among men, sharing their sorrows, sympathizing with them in their difficulties, relieving them of their pain, uplifting their lives, is a charming study. How enriching and glorifying it is to draw strength from Christ as he joined a funeral procession at Nain and broke it up by raising the dead; to stand with him at the closed grave of Lazarus and to watch him as tenderly he soothed the hearts of sorrow of the two sisters, and everywhere through his three and a half years of ministry, how blessed and helpful and uplifting! All the world ought to glory in the humanity of Jesus. His hand outstretched to a lost world is not only the hand of God omnipotent in its power; but it is the hand of a brother man with all the tenderness and sweetness and joy of the highest brotherhood and sympathy. With the hand of his deity he takes hold of God and with the hand of his humanity he takes hold of man, and in his loving sacrifice on the cross he brings the two together and builds for them the

mansions in the sky and gives them a tearless and sinless and sorrowless and an endless eternity together. In our assizes of Jesus we must not forget the human side. In the expressions of gratitude for his divine blessings, we must not forget that it was in the form of man, our elder brother, he brought these divine blessings, enriching all our hearts and lives.

The humanity of Jesus has immortalized Nazareth. It probably stands the third if not second among the most beloved places in all the world. Jerusalem with its Golgotha stands first, probably Bethlehem with its manger next, but Nazareth with its loving expression in its carpenter's shop certainly comes third in the world's affections. I bless God for the Nazareth life of the Son of God!

III

THE JORDAN, THE WITNESS OF WATER

The Jordan is probably the most famous and far-loved river of the world. It owes its main fame and worldwide love to Jesus Christ who nearly nineteen hundred years ago was baptized in its liquid waves. There are other far-famed rivers, the Euphrates, the Pharpar, the Abana, the Danube, the Tiber, the Ganges, the Nile, the Rhine, the Rhone, the Marne, the Thames, the Amazon, the Hudson, the Mississippi, the Potomac, but the best known and most loved in all Christian history is the Jordan. Abraham crossed it; Moses was buried not far from its banks; Joshua led Israel, tired of forty years of desert journeyings, across it by God's miraculous power. Elijah took God's heavenly flying machine from its muddy banks. Naaman the leper was cured of his

leprous sores by God's healing power in the waters of the Jordan; but best of all, Jesus, the Son of God, was buried in holy baptism beneath its liquid grave by the hand of John the Baptist evangelist. Here is a record of this wonderful event.

Matt. 3:13-17—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

This is the record of the incident which makes it the most glorious river. It rises out of the springs of the Lebanon Mountains, forms two lakes, and rushes swiftly, leaping from cataract to waterfall, through the most famous land in the world and dies in the Dead Sea, 1400 feet below the level of the Mediterranean. Its waters start from the melting snow of the Lebanon Mountains and finally plunge into the Dead

Sea without an outlet. Its refreshing, crystal waters by a process of death are turned to salt in this sea of death. But Christ was baptized in its waters and that makes it a precious stream to all those who share in the cleansing blood of Calvary's cross. In the Jordan, John the Baptist, by appointment of God, instituted the first ordinance (John 1:33) in Christ's church and then reluctantly and modestly baptized the Son of God, the world's atoning Saviour, and thus put divine approval upon this first ordinance of Christ's churches. John in the Jordan, by heavenly order, set up the witness of water. There are five glorious witnesses to the security of our redemption and its triumphant plan and its divine, central personality (I John 5:6-9). These witnesses are, in Heaven, the Father, the Word, the Holy Spirit; and on earth, the Spirit, the water, the blood. These five agree in one and testify to the security of our redemption.

The Father with his boundless love sent the Son to shed his blood for our salvation, sent the Spirit to apply the blood, and uses

the yielding watery grave to witness, to point to the cross and the grave of Christ, his death, as the way by which he finished our salvation and made a way for our escape from the guilt, the stain, the dominion, the power, and the destiny of sin and points the way to the resurrection, first of Christ and then of the believer. The Jordan, the emblem of death, with its baptismal burial is a double-handed signboard pointing two ways. It points backwards and forwards, backward to Christ's death for our sins and our participation in that death by repentance and faith, backward to his resurrection from the grave as the hope, the promise, and the guarantee of our resurrection. It points forward to our resurrection, our victory over death by our sharing in Christ's death and resurrection, forward to our newness of life in Christ and by our sharing in his righteousness, forward to his return and eternal conquest and rule in fadeless glory. The water points to the cross, the blood, and signifies that as a source of our salvation. It is a picture of how Christ saves by the personal share in his death for

A FORD ON THE JORDAN, NEAR ITS MOUTH

This ford is pointed out as the place where Joshua led the Israelites from the desert across the Jordan into the Promised Land, and also where Elijah crossed by miraculous power and from which he ascended to Heaven, and, best of all, the traditional site where John the Baptist baptized Jesus Christ. Dr. and Mrs. Truett are with the author and Mrs. Scarborough, in the boat which brought them up the few miles from the Dead Sea.

THE BRIDGE ACROSS THE RIVER JORDAN NEAR THE WATERS OF MEROM

Mr. R. H. Coleman, Dallas, Texas, is leading some members of the Armstrong Party as they sing "On Jordan's Stormy Banks I Stand."

THE VALLEY OF THE RIVER JORDAN NEAR THE RUINS OF ANCIENT JERICHO

A view of the Valley taken from the foot of the Mount of Temptation. Among the trees in the center of the picture is the Fountain of Elisha, where the prophet turned, by miraculous power, the bitter water into sweet.

THE DEAD SEA

Some members of our party enjoying a refreshing dip in the waters of the sea.

and in the behalf of the sinner under God's wrath. The water does not cleanse, nor save, it points to the crimson blood which saves. Baptism, being in all New Testament teaching and practice a burial, points to a cross on which Christ slew our sins, a grave in which he forever potentially buried them and in which actually he buried them when we have ourselves actually accepted him, his death, his burial, his resurrection in our stead. John the Baptist sent of God to introduce Jesus and to set up the ordinance of baptism, said when he first saw Jesus, "Behold, the Lamb of God," the one slain from the foundation of the world to bear the sins of the world. He then, following God's direction, took the Saviour to the Jordan and pictured his death in a watery grave and thus spoke with a never changing and never dying memorial to the plan of salvation, a personal participation in the Lamb's death as Christ pictured it and completed it by burial in Joseph's tomb.

The water does not save, not all of it in all the seas could save the soul of a pigmy. It points to Christ's death, the Lamb's cru-

cifixion, his burial, as the means of salvation. Baptism does not say "Look to me," but loudly says, "Look to Jesus, Jesus dying on the cross, Jesus in the tomb, Jesus rising, regnant, triumphant." It says, "In the cross, in the grave, out of the grave, on resurrection side, I get my meaning, my message, my power to witness." It points past all ceremonies, creeds, ecclesiastical credentials, all morality, all preachers, priests and powers, past all self-merit, all law-righteousness and ceremonial claims, to Christ and to Christ alone, his cross, his merit, his righteousness, his blood applied by faith and repentance. Baptism says to its candidate, "He is dead; he died in Christ; he shared in Calvary's cross; he went down from the cross with Christ as the daysman, as surety under the law, under wrath and sin, down to the grave with his representative, his atoning sacrifice; this candidate went through Christ's merit, arose again to newness of life."

Baptism says for every believer in Christ there is a grave between him and his past, his sins; and he faces not a life of sin but

the resurrection unto newness of life here and the resurrection to a life of eternal glory hereafter.

It not only points back to death and victory over it through Christ but forward to life, triumphant through Christ in the future. It says for the baptized being dead through Christ to sin, "I rise to newness of life, a life of righteousness through, in and for Christ; all old things, sin, passions, appetites, worldly pleasures, sinful lusts, all the cerements of death in the old man I have put off, put behind me and put a grave between me and the sinful past. A new life with new things, a new creation, I begin, a life of righteous consecration, the processes of a new sanctification have begun in my life and I will live for Christ a triumphant, unselfish and victorious life for his glory."

Baptism points even beyond this new service in Christ. It points to the victory of this earthly, bodily life. My body went down into the watery grave and came up again. So, when my earthly house of this tabernacle is lowered in the grave it will rise again triumphant over death, hell and

the grave. This is also through, in and by Christ. I will with him share resurrection into life eternal. I will have a new body, holy, incorruptible, undefiled, immortal with Christlikeness and eternal. Baptism says Christ is coming, is coming again for me, bringing back my redeemed spirit and uniting it with my resurrection body; and I will dwell with him in glory, sinless, tearless, deathless, glorious. All this is signified by baptism which is a burial after the likeness of Christ. This is the witness of water. This is where Jordan gets its glory. It was this conception of the witness of water which thrilled my soul when I saw the ford of the Jordan just above where its waters hide themselves in the Dead Sea.

The ancient ford of this famous river is where Joshua led the Israelites, tired from their forty years of desert journey, across to the valley of Gilgal, the place where Elijah crossed by miraculous power and near the place from which he ascended to the glory world and in all probability the place where Jesus himself was baptized of John more than nineteen centuries ago. The

Jordan has a great message to the world because in its liquid grave God through John the Baptist has instituted the ordinance of baptism. Those who have faithfully kept this ordinance in the place where John put it, Christ sanctioned it, and Paul approved it, should be happy in their souls that this holy ordinance has borne such a glorious witness to the death and resurrection of Jesus Christ and the death and regeneration of believing sinners and has prophesied such a glorious message to and for them in the resurrection of their bodies in the not far distant future. The Father in Heaven here gave his witness to Jesus Christ as the author of our salvation. The inspired Word has for centuries borne its glorious witness to the deity, death and resurrection of our Saviour. The Holy Spirit constantly bears witness to this same great Saviour, both in Heaven and on earth. The message of the cross, the blood of the crucified one, constantly bears witness to the power of Jesus to save through the preaching of this glorious gospel and through all the last twenty centuries the water in its baptismal message

has borne its witness to the truth of the gospel and to the power of Jesus Christ to save.

It must be constantly kept in mind that there is no salvation in the water, that though it cleanses the body and is used as a type of spiritual cleansing, yet it in itself can never reach the stain of sin in the soul. All those who believe that there is salvation in baptism and that there is power in an ordinance to save, that there is any merit in church membership as far as salvation is concerned, have missed the message of the gospel of the saving Christ. It is the blood that saves. It is on the cross that God has hung the salvation of a lost world. It is not in the baptismal waters of the Jordan nor in any other stream; but it is from the cleansing blood which flowed from the veins of the heart of the crucified Saviour. We are to be saved by this and this alone. Baptism is but a witness to what Christ has done for us and what we have shared in by trusting in his cleansing blood and accepting his death in our behalf. God's people should cherish baptism. The churches and

preachers should keep true to its meaning and its message. It should not be displaced nor modified nor changed. Its benefits are only for those who have washed their robes in the blood of the Lamb, who have been saved by the processes of regeneration and who, obedient to Christ, wish to follow him in consecrated service. This ordinance instituted by John the Baptist under orders from God back in the ancient day in the flowing waters of the Jordan and submitted to by Jesus Christ who received the Father's approval in his baptism, should be allowed to express the full meaning of its witness in the case of every penitent, believing sinner coming to Christ's churches for membership. Nothing else in the form of baptism but that which carries with it the emblem of death and resurrection can satisfy the New Testament teaching for the baptism ordained by Jesus Christ. Any other form certainly cannot point to Christ's death for the sinner and to his resurrection into life eternal. Every obedient, saved soul ought to have the joy of this glorious witness of baptism, matching the experiences of his

own life. When Christ met John's humility in declining to baptize him, Jesus said, "Thus it becometh us to fulfil all righteousness."

Thank God for the millions to-day and during the past who have faithfully followed Christ in baptism and have thus given full force to the witness of water.

IV

THE HORNS OF HATTIN, THE SERMON SUPERNAL

(*Matt.* Chapters 5-7)

There is general agreement among Bible students that Christ delivered his world-famed sermon on the mount from the crest of what is now called "The Horns of Hattin." Going west from Tiberias the English military road skirts the sides of this famous mountain. Off to your right as you go toward Nazareth from Tiberias you see a gradual ascent to a considerable height. This mountain slopes toward the Sea of Galilee and towers above Tiberias, Magdala and Capernaum. The beautiful Plain of Hattin, where Saladin defeated Richard the Lion Hearted, lies to the south of the mountain. On this plain, on a bloody battlefield, the Crusades of the ancient day came to an end. From the crown of this famous moun-

tain your eyes and soul can take in an immortal view. To your left as you face east you can see in the distance snow-crowned, cloud-capped Hermon, where in all probability Christ received the heavenly commission, Moses and Elijah, and was transfigured before his enraptured disciples. Then a little nearer, some twenty miles away, you can see far up on the mountaintop, Safed, probably the city Christ saw when he said, "A city set on an hill cannot be hid." In front of you is a wonderful view, Tiberias; Magdala; the lost ruins of Chorazin, Bethsaida, Capernaum; and stretching before you in its purple glory lies the Sea of Galilee, and beyond it the mountains and plains of Gadara and the site of the ten cities, and below the Sea the valley of the Jordan as it spreads itself towards the lifeless sea far below. To your right is Cana of Galilee, the place where the Saviour performed his first miracle, turning the water into wine; and as you turn to the right you can see Nazareth, Mount Tabor, Little Hermon, the Valley of Esdraelon and Carmel, the Mediterranean, and the mountains of Samaria,

with all the scenes of the glorious and matchless history filling your mind as you think on the past. As one stands here and allows memory and imagination to work the historic scenes of thousands of years flood his soul. Standing upon this famous elevation Jesus spoke that wonderful sermon on the mount. It is an ageless, deathless, raceless, supernal message. Never man spake like this man and never did he speak greater. Let us stand with him on the Horns of Hattin a little while and weigh if we can, even in a human and humble balance, the measure of his words. His audience was composed of his apostles, many others of his disciples, and probably a great multitude from Galilee, Samaria, Judea, and beyond the Jordan. Doubtless many of them were from Nazareth, Cana, Tiberias, Capernaum, Chorazin, Bethsaida, Decapolis, Shechem, Jerusalem, and all the regions about. He was just beginning his marvelous career and his popularity was spreading. Many miracles had put his name far and wide. He spoke beyond that day and age. He spoke to all ages. Twenty centuries have listened with

attentive ears to this wonderful message. It is the foundation of civilization, the law of the Christian life for all time to come. No human preacher ever preached such a sermon. Its truth is witness to the divinity of its author. No message has ever gone as far and reached as many and meant as much to time and eternity as this sermon preached on the Horns of Hattin by Jesus Christ. All the sermons of all the preachers of all the world, all the disquisitions of all the philosophers, all the homilies of all the priests and popes of earth could not equal in constructive power this message of Jesus Christ. It has softened twenty centuries of life and lifted millions out of littleness and selfishness into service and towards God. No pen can describe its power; no painter can portray its beauty; no angel could tell of its effectiveness and constructiveness in the lives, hearts, homes, governments and civilizations of men. Probably the best translation of this great sermon is by Moffatt. I should like for the reader to lovingly and longingly let this message as spoken by Jesus and translated by Moffatt distill itself

gloriously into his soul. Revel in its truth, glory in its message, and live out in your own life the laws of its grace.

"So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said 'Blessed are those who feel poor in spirit! the Realm of heaven is theirs. Blessed are the mourners! they will be consoled. Blessed are the humble! they will inherit the earth. Blessed are those who hunger and thirst for goodness! they will be satisfied. Blessed are the merciful! they will find mercy. Blessed are the pure in heart! they will see God. Blessed are the peacemakers! they will be ranked sons of God. Blessed are those who have been persecuted for the sake of goodness! The Realm of heaven is theirs. Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.

'You are the salt of the earth. But if salt becomes insipid what can make it salt again?

After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.

'You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.

'Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil. (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force. Therefore whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will he ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven.) For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.

'You have heard how the men of old were told, "Murder not: whoever murders must

come up for sentence, whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna." But I tell you, whoever is angry with his brother will be sentenced by God. So if you remember, even when you are offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift. Be quick and make terms with your opponent, so long as you and he are on the way to court, in case he hands you over to the judge, and the judge to the jailer, and you are thrown into prison; truly I tell you, you will never get out till you pay the last half-penny of your debt.

'You have heard how it used to be said, Do not commit adultery. But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart.

'If your right eye is a hindrance to you, pluck it out and throw it away; better for you to lose one of your members than to

have all your body thrown into Gehenna. And if your right hand is a hindrance to you, cut if off and throw it away: better for you to lose one of your members than to have all your body thrown into Gehenna.

'It used to be said, Whoever divorces his wife must give her a divorce-certificate. But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress, and whoever marries a divorced woman commits adultery.

'Once again, you have heard how the men of old were told, "You must not forswear yourself but discharge your vows to the Lord." But I tell you, you must not swear any oath, neither by heaven, for it is the throne of God, nor by earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King; nor shall you swear by your head, for you cannot make a single hair white or black. Let what you say be simply "yes" or "no"; whatever exceeds that springs from evil.

'You have heard the saying, An eye for an eye and a tooth for a tooth. But I tell you, you are not to resist an injury: whoever

THE HORNS OF HATTIN

The place which local tradition claims as the Mount where Jesus delivered the world's greatest sermon, as recorded in Matthew, Chapters V to VII.

ON THE SEA OF GALILEE NEAR MAGDALA

Crossing the sea of Galilee from Capernaum to Tiberias. Chorazin and Bethsaida in the distance. The buildings of Magdala just showing at the left.

strikes you on the right cheek, turn the other to him as well; whoever wants to sue you for your shirt, let him have your coat as well; whoever forces you to go one mile, go two miles with him; give to the man who begs from you, and turn not away from him who wants to borrow.

'You have heard the saying, "You must love your neighbor and hate your enemy." But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven: he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. For if you love only those who love you, what reward do you get for that? Do not the very taxgatherers do as much? And if you only salute your friends, what is special about that? Do not the very pagans do as much? You must be perfect as your heavenly Father is perfect.

'Take care not to practice your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven. No, when you give alms, make no flourish of trumpets like the hypocrites in

the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward. When you give alms, do not let your left hand know what your right hand is doing, so as to keep your alms secret; then your Father who sees what is secret will reward you openly. Also, when you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street-corners, so as to be seen of men; I tell you truly, they do get their reward. When you pray, go into your room and shut the door, pray to your Father who is in secret, and your Father who sees what is secret will reward you. Do not pray by idle rote like pagans, for they suppose they will be heard the more they say; you must not copy them; your Father knows your needs before you ask him. Let this be how you pray: "Our Father in heaven, thy name be revered, thy Reign begin, thy will be done on earth as in heaven! give us to-day our bread for the morrow, and forgive us our debts as we ourselves have forgiven our debtors, and lead us not into temptation but deliver us from evil." For if you forgive

men their trespasses, then your heavenly Father will forgive you; but if you do not forgive men, your Father will not forgive your trespasses either.

'When you fast, do not look gloomy like the hypocrites, for they look woebegone to let men see they are fasting; I tell you truly, they do get their reward. But when you fast, anoint your head and wash your face, so that your fast may be seen not by men but by your Father who is in secret, and your Father who sees what is secret will reward you.

'Store up no treasures for yourselves on earth, where moth and rust corrode, where thieves break in and steal: store up treasures for yourselves in heaven, where neither moth nor rust corrode, where thieves do not break in and steal. For where your treasure lies, your heart will lie there too. The eye is the lamp of the body: so, if your Eye is generous, the whole of your body will be illumined, but if your Eye is selfish, the whole of your body will be darkened. And if your very light turns dark,—what a darkness it is!

'No one can serve two masters; either he will hate one and love the other, or else he will stand by the one and despise the other —you cannot serve both God and Mammon. Therefore I tell you, do not trouble about what you are to eat in life, nor about what you are to put on your body; surely life means more than food, surely the body means more than clothes! Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feeds them. Are you not worth more than birds? Which of you can add an ell to his height by troubling about it? And why should you trouble over clothing? Look how the lilies of the field grow; they neither toil nor spin, and yet, I tell you, even Solomon in all his grandeur was never robed like one of them. Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, "What are we to eat?" or "What are we to drink?" or "How are we to be clothed?" (pagans make all that

their aim in life) for your heavenly Father knows quite well you need all that. Seek his Realm and goodness, and all that will be yours over and above. So, do not be troubled about to-morrow: to-morrow will take care of itself. The day's own trouble is quite enough for the day.

'Judge not that you may not be judged yourselves; for as you judge so you will be judged, and the measure you deal out to others will be dealt out to yourselves. Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, "Let me take out the splinter from your eye," when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.

'Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you.

'Ask and the gift will be yours, seek and you will find, knock and the door will open

to you; for every one who asks receives, the seeker finds, the door is opened to anyone who knocks. Why, which of you when asked by his son for a loaf, will hand him a stone? Or, if he asks a fish, will you hand him a serpent? Well, if for all your evil you know to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him? Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

'Enter by the narrow gate: for (the gate) is broad and the road is wide that leads to destruction, and many enter that way. But the road that leads to life is both narrow and close, and there are few who find it.

'Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves. You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No, every good tree bears sound fruit, but a rotten tree bears bad fruit; a good tree cannot bear bad fruit and a rotten tree cannot bear

sound fruit. So you will know them by their fruit. Any tree that does not produce sound fruit will be cut down and thrown into the fire. It is not everyone who says to me "Lord, Lord!" who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will say to me at that Day, "Lord, Lord, did we not prophesy in your name? did we not cast out demons in your name? did we not perform many miracles in your name?" Then I will declare to them, "I never knew you; depart from my presence, you workers of iniquity."

'Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash.'

"When Jesus finished his speech, the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes."

V

CAPERNAUM, THE WORLD'S GREATEST MINISTRY

In *Matthew* 9:1 Capernaum is called "his own city." Early in Christ's public ministry he moved his headquarters from Nazareth to Capernaum, a fishermen's town on the northern end of the Sea of Galilee. Here he lived for probably one and a half or two years. From this little city he went out to the regions roundabout and spoke his most wonderful words and performed his most marvelous deeds. There were probably many reasons justifying such a move on the part of Jesus and his disciples. Most of the apostles and disciples up to that time were Galileans from this section. It was the center of a great population of common people, mainly Jews, living the simple, hard-working life. It was far removed from the battle of the jealous parties of Sadducees

and Pharisees and from the jealousies and hates of the capital city, the pride of tradition was not so great and the lines of ecclesiasticism were not too tightly drawn and it offered a finer and a more fruitful soil in which to begin his wonderfully revolutionizing gospel. At any rate, he planted the gospel in Galilee after he was rejected at Nazareth.

There is a wide difference between this country now and at the time Christ was there. Then it was thickly populated, with a prosperous, vigorous people. There were many thriving towns and countrysides, Bethsaida, Chorazin, Capernaum, Magdala, Tiberias, the cities of the plains beyond the Sea of Galilee, and many others. Then the fertile hills and rich valleys and prosperous fisheries offered labor and a living for a great population; but it is quite different now. Tiberias and Nazareth are the only towns of any size. Magdala is but a bundle of huts; Chorazin, Bethsaida and Capernaum are gone. They can be located only by excavating their ruins. The country is barren and depopulated. Only here and there

are a few scanty, poor herdsmen, that is, especially around the upper end of the Sea of Galilee. When you get farther down towards Nazareth to the Valley of Esdraelon the population is greater and more prosperous. The only thing you can find of the ancient Capernaum is the recently excavated ruins of the synagogue. The Catholics now have possession of these ruins. The excavators have found the ruins of a synagogue with its marble columns and its mosaic floors showing that it was a large synagogue and substantially and splendidly built.

As one visits these sacred scenes once so glorious in history and remembers their treatment of Jesus Christ, one scripture will constantly come to his mind, "Woe unto thee, Chorazin; woe unto thee, Bethsaida; woe unto thee, Capernaum." The blight of God's hand seems to have fallen on this land as the evidence of his wrath against the people who reject the light and turn away from the gospel and its saving, civilizing power.

There is a little rickety ship at Bethsaida to carry you across the Sea of Galilee

towards the influx of the Jordan to see the ruins of Capernaum and to carry you across to Tiberias, some miles away on the west side of the lake.

Standing on the ruins of ancient Capernaum with an alert memory and a revived knowledge of Christ's ministry in this section, the Christian can have many a thrill as he reviews Christ's record here. Wonderful blue Galilee lies at your feet and stretches its beautiful face some nine miles wide and fifteen miles long toward the receding valley of the Jordan. A wonderful lake it is, nestled in the hills of Galilee, fed by the Jordan, from Lake Huron, and from the springs of these glorious hills. This is the seat of the most wonderful ministry which has enriched humanity for twenty centuries. Let the New Testament live before you and take a look from Capernaum.

This is the home of Simon Peter and the most of the other disciples. From this sacred section of the world Christ revealed the wonders of God's love and power in a most matchless fashion. Here he found, saved, and called out his apostles, the im-

mortal Twelve. Just yonder from the Horns of Hattin he spoke the greatest and most far-reaching message ever given to mortal mind and heart. In this section he spoke many of his world-famous parables and performed more than thirty of his forty-five recorded miracles. Here he unbosomed the Father's light and love and life in his preaching, in his teaching, in his miracles, and in his contact with men in every walk of life.

The Parables He Spoke Here

He gave most of his parables in the other sections of the country but many of them were given to the listening multitudes and explained in private to his seeking disciples in the section around Capernaum and the Sea of Galilee. The following are some of those recorded in his Galilean ministry:

1. The mote and beam in the eye (Lu. 6:37-43).
2. The rock and sand builders (Matt. 7:24-37).
3. The sower (Matt. 13:3-8).
4. The wheat and tares (Mark 4:1-9).

5. The seed sown (Mark 4:26-29).
6. The mustard seed (Matt. 13:31-32).
7. The leaven (Matt. 13:33).
8. The hidden treasure (Matt. 13:44).
9. The merchant and the pearl of great price (Matt. 13:45, 46).
10. The drag net (Matt. 13:47-50).
11. The lost son, the lost sheep and the lost coin (Luke 15).
12. The large debt, and debtor (Matt. 18:23-35).
13. The unclean spirit returning (Lu. 11:24-26).

It was in this section that these wonderful messages were given out for the enlightenment of the hearts of God's people and the wonder of a lost world.

How thankful we should be to Matthew, Mark and Luke for handing down to us the record of these matchless stories and how grateful we should be to God for preserving these stories to all succeeding generations and how thankful we should be to the Christian spirit which has invented the printing press and multiplied the publica-

tion of these stories and put them in the reach of men everywhere!

His Miracles Performed Here

Of the more than forty miracles recorded in the Gospels, some thirty of them seem to have been performed in his Galilean ministry. It was in this section that he seemed called on more than anywhere else to have the witness of miracle to his divine teachings and his superhuman life. Everywhere he wove miracle, parable and plain teaching, re-enforcing his teachings with his miraculous power and making clear his teaching by his parables. It is true that only a few of the miracles Christ performed during his ministry are recorded. There is absolutely no means of telling how many miracles were performed by Jesus. They probably ran up into the many thousands. "And he healed many that were sick with divers diseases and cast out many demons" (Mk. 1:34). "And he went into their synagogues throughout all Galilee, preaching and casting out demons" (Mk. 1:39). "Lest

they should throng him, for he healed many, insomuch that they pressed upon him for to touch him, as many as had plagues." (Mk. 3:9f). "And the scribes that came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils" (Mk. 3:22). "And they ran about that whole region and began to carry about on their beds those that were sick where they heard he was and wheresoever he entered into villages or into cities or into the country they laid the sick in the market places and besought him that they might touch him, if it were but the border of his garment: and as many as touched were made whole" (Mk. 6:55f). "Jesus went about all Galilee teaching in their synagogues, preaching the gospel of the Kingdom and healing all manner of diseases and all manner of sickness among the people" (Matt. 4:23). And John says, speaking of the mighty works of Jesus, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God,

THE RUINS OF THE ANCIENT SYNAGOGUE OF CAPERNAUM

These ruins are believed to be the foundations of the ancient synagogue where Jesus preached and wrought miracles. The guardian of the ruins resides in the buildings in the background.

SYCHAR

A view of Sychar, the site of Joseph's Tomb and the valley looking east from Jacob's Well. Jacob's Well is just to the right and back of the wall and fence seen in this picture.

THE GARDEN OF GETHSEMANE

The oldest olive tree in the Garden. This tree is believed to stand near the place where Jesus Christ spent the night in prayer before his crucifixion, as he drank of the cup of our sorrow. The building shown under erection is a new Catholic church now being built in the Garden.

and that believing ye might have life through his name" (John 20:30, 31). "And there are also many other things which Jesus did the which if they should be written, every one, I suppose that even the world itself could not contain the books that could be written" (John 21:25). The following are the main miracles performed by Jesus in and about Capernaum:

1. He raises to life the son of the widow of Nain (Lu. 7:11-16).
2. He raises the daughter of Jairus, the ruler of the synagogue (Lu. 8:41-56).
3. He heals the man of an unclean spirit (Mark 1:23-26).
4. He cures the demoniac who was blind and dumb (Matt. 12:22, 23).
5. He cleanses from demoniacal power the Gadarenes (Matt. 8:32).
6. He heals the dumb man, possessed of the devil (Matt. 9:32-35.)
7. He heals the lunatic boy after the disciples had failed (Matt. 17: 14-21).
8. He drives the dumb devil out of a man in Capernaum (Mark 11:14-26).

9. He heals the nobleman's son of a severe fever (Jno. 4:46-54).

10. He cures Peter's mother-in-law of a fever (Matt. 8:14-17).

11. He cures a man of the leprosy (Matt. 8:2-4).

12. He heals and saves the paralyzed man borne by four (Matt. 9:1-8).

13. He cures the man with a withered hand in the synagogue at Capernaum (Mark 3:1-5).

14. He cures the centurion's servant affected with palsy (Matt. 8:5-13).

15. He heals the woman with an issue of blood (Matt. 9:20-22).

16. He restores sight to two men (Matt. 9:27-31).

17. He restores hearing and speech to a man at Decapolis (Mk. 7:32-37).

18. He restores sight to a blind man at Bethsaida (Mark 8:22-29).

19. He cures a woman who had been afflicted eighteen years (Lu. 13:11-17).

20. He turns the water into wine at Cana (John 2:1-11).

21. He fills the apostles' net with an im-

mense draught of fishes in the Sea of Galilee (Lu. 5:1-11).

22. He feeds five thousand men with a few barley loaves and fishes (Matt. 14:15-21).

23. He feeds four thousand men from a few barley loaves and fishes (Matt. 15:32-39).

24. He causes Peter to get the tribute money out of the mouth of the fish in the Sea of Galilee (Matt. 15:22-27).

25. He causes the disciples miraculously to catch another draught of fish in the Sea of Galilee after he had risen from the dead (John 21:6-14).

26. He miraculously delivers himself from his enemies at Nazareth (Luke 4:30).

27. The wind and waves obey his voice (Matt. 8:23-37).

28. He sustains Peter walking on the sea (Matt. 14:28-31).

29. He causes the storm to cease (Mark 6:51-52).

These are some of the recorded signs of his miraculous power which he gave dur-

ing his Galilean ministry. Of course, there were many others which are not recorded. These but give an insight to his marvelous labors in the one and a half or two years spent in and around Capernaum.

His Arduous Labors.

It is very interesting to study the activities of Jesus. He was a marvelous worker. He was busy teaching, preaching, saving and healing men all during the busy days; and many nights he spent in the mountains and secret places in importunate prayer to his Father. What an example he has set to the preachers and religious workers of succeeding generations. He said in the temple when he was twelve years of age that "he must be about his Father's business," and when the day of his revelation came and he manifested himself as the Son of God in his baptism at the Jordan and from that on until the day of his ascension, he crowded more labors and arduous tasks into this brief life than were ever crowded into one life before or since. He often had to leave the

cities and go to the plains and the countrysides to get away from the crowds and then they would follow him there. Five thousand men besides women and children followed him out of Capernaum; out on the plains north or northeast of the Sea of Galilee they followed him for days without food. He had to exercise his miraculous power to feed them. It is said that they of Jerusalem, of Judea, of Samaria, of Galilee, and the regions roundabout crowded to hear him. Multitudes of sick and afflicted were brought to him day and night and his miraculous power was exhibited in their healing. He preached more than other men. He taught more than the other teachers. He healed multitudes more than all the doctors. He prayed more than others prayed. He was the busy Christ. John says, if all the deeds which he did were written, the world could not contain the books; and his tasks were of such a variety; all the ills and ails and aches and troubles of men in the three years of his ministry came to him and he gave patient hearing and effective remedy to one and all. Many times he walked from

Capernaum to Jerusalem and back again. He was constantly on the go; and walking was his only way of getting anywhere, unless it was by the slow gait of the donkey. Christ's busy life, so full of service, is such a rebuke to our idle and wasted lives! We complain of the arduous duties we have and the taxing tasks; but, oh, how little the busiest of us do in comparison with what Jesus did! His wonderful working life is a call and a challenge to all those who work for him to be busy and fill the days and hours with the best possible service.

When one stands on the ruins of ancient Capernaum and thinks of Jesus, what holy thoughts fill one's heart, miracles many, parables and teachings supernal, prayers and importunities the most marvelous, love and light and life and service exhibited in such a wonderful way! Thank God for the blessed and fruitful ministry of Jesus Christ performed in and about Capernaum.

VI

JACOB'S WELL, THE CALL OF CHRIST'S CAUSES

Jacob's Well is just outside the little city of Neblous or ancient Shechem on the road between Nazareth and Jerusalem, a little city of probably four to five thousand, situated between the precipitous cliffs of Mt. Ebal and Mt. Gerizim in a narrow valley. This is still the seat and capital of the Samaritans. There are probably only about 175 of them left of the ancient stock. Their laws of intermarriage with other races have been so strict and forbidding that the race is rapidly dying out. They are sacredly guarding the ancient manuscript of the Pentateuch, one of the oldest if not the oldest manuscript in existence, coming down from near the time of Moses, between 3500 and 4000 years old. Shechem is one of the oldest towns in Palestine. Abraham was there

early in his migration from the land of Ur. It was the place dear to Jacob and to all succeeding generations. The famous well named for Jacob is out on the road toward Jerusalem at the opening in the beautiful valley surrounded by hills.

As you face east and south, a beautiful valley of a thousand or more acres nestles like a great eagle's nest amid the Samaritan hills. The well is deeper than one would expect, probably 100 feet deep. The water is cool, clear, and splendid to drink. A Catholic church is built over it. The picture on another page was taken from just outside the door of the church and is looking northwest toward the ruins of the ancient city of Sychar, probably a mile or more away. Between Sychar and Jacob's Well in the picture you can see the Tomb of Joseph. Sychar has a few houses and is probably much smaller now than at the time of Christ. The disciples went to Sychar instead of Shechem for their food. It may have been larger then than Shechem; or it may not have been so strictly a Samaritan town. The scene from the site of Jacob's

Well is surpassingly beautiful and when memory is active reviewing the past it is one of the most inspiring and soul-stirring scenes in all the Holy Land.

I wish the reader would stop and read the third and fourth chapters of the Gospel according to John and get the wonderful setting of this story.

The Setting

The scene of the third chapter of John is an upper room in Jerusalem and Christ faces Nicodemus, the trained master in Israel. He is shy, cautious, modest, reticent, a little fearful of publicity. He evidently is sincerely seeking the truth. He is a top-most sinner, lost, unsaved, but loyal to Jewish teachings, clean in his life, intellectual, and with a spirit of worship. See how Christ goes after this big sinner at the top of society. He brings at once to him the mysterious doctrine of the new birth, and cautiously draws the gospel net around him. There is evidence afterwards in the New Testament that Christ won him, not to as

bold confession as one would wish, but probably to genuine salvation. He seems after this to have been a cautious defender of Christ and then he accompanied Joseph of Arimathea in the burial of Jesus. Here is a case of a strong, modest man, living in the topmost stratum of society. Christ won him by personal interview. Now, in the third chapter of John after Christ has spoken in some respects the greatest message in the mysterious doctrine of regeneration to a single lost soul, he now in the fourth chapter approaches another lost soul living in the lowest stratum of society and delivers another glorious message on the secrets of the soul. This time it is a woman, a type of the worst sort, one of the most sinful specimens of humanity and fallen women at the very bottom of society, a scarlet woman. He goes from the battle of souls, from an intellectual giant, to a scarlet woman. Thank God, we have such a Saviour! Jesus is the same in Chapter 4 as he is in Chapter 3. He here works at the extremes of society, with the same gospel for both.

Spiritual Philosophy

This example of Christ's saving a fallen woman at the curb of Jacob's Well is the most beautiful picture in God's whole art gallery of evangelism. If I were a Raphael I would like to spend a life in painting this picture. Look at it, remember who he is and who she is. He is God's Son, sinless, absolutely holy, a perfect man, and a perfect God in one. He never thought nor wished nor imagined the slightest taint of sin. She has had six husbands, a low, street sinner, a harlot, without character, without purity, the very vilest and most sinful. Nothing can be worse in this world of sin than the fall of virtue in womanhood. See these two extremes meet, Christ comes to her level without compromise to lift her and make her an evangel of the gospel. He succeeded instantly. She got one good, soulful look at Jesus Christ. She saw him as he unfolded his love, revealed his deity, his saving love, regenerated her sinful soul and made over her life and sent her back to win those who knew her life; and, thank God,

the miracle of miracles was performed when they said they believed because of her words. The miracle of the virgin birth, the raising of Lazarus, are no greater than this transformation of a scarlet life by the regenerating power of Christ. I have had no higher hour in my life than when I stood where Jesus saved this scarlet woman. Oh, how I bless God that we have a Saviour like Jesus at Jacob's Well! No sinner need despair. No worker need fear to preach the gospel to the hardest sinner out of hell. Jesus saves to the uttermost. But it was no harder for him to save this woman than to save you or me. No sinner, howsoever hard, strains Calvary's love. No wonder Isaiah said, "He loved my soul out of the pit of corruption."

The Hidden Manna

This woman, made anew by Christ's saving mercy, has now gone her way with a new passion, not to sin against, but help to save those among whom she had sinned. Oh, how she is changed! One loving, faith-

look at Jesus changes all inside of us, and outside of us as well. He makes us new creatures by the power of his love. The disciples returned with food for Christ's tired and hungry body. He had had a long journey over a rough, rugged, rocky road. He was hungry and thirsty and needed rest and refreshment. They set before him the food and said, "Master, eat." But, watch him; he looks longingly after his new-made evangelist as she goes back to win others in the little city of Sychar; and the joy ineffable of the soul-winner floods Christ's compassionate soul and he says to his disciples, "I have meat to eat you know not of." Dear reader, do you know what Jesus meant? What "meat" was it on which his soul was feasting at this time? If you do not know the richness of this food you have missed earth's chiefest joy. I have known the joy of this "meat" many thousands of times in the last twenty-five years of evangelism. Thank God, its golden flow floods my soul now as I write these words. Oh, the richness of this hidden manna on which God feeds the soul-winner! Jesus here

opens the inner door to the richest sources of spiritual food and joy known among men. He lost his earthly hunger and thirst of his body in the flood of spiritual joy coming into his inner life from the fountain springs of evangelism. I know the joy of a happy home, from my earliest childhood up to now. I know the joy of fellowship and comradeship with some of the best of God's saints on earth. I know the joy of the intellectual food, enriching, good, great thoughts of the world's best thinkers written in their books. I have had some of the richest fellowships with some of God's greatest men and women in the uplifting service for humanity. I know the joy of liberal and sacrificial giving of money, of talent and time to Christ's cause. But the joy of leading one soul (I care not who nor where, just a lost sinner) to a saving knowledge of Jesus Christ, is the most supernal and transfiguring and translating joy I have ever experienced. I would rather know how to throw tactfully, to spread and draw artfully, the gospel net around souls, the finest of the fine arts, than to know any and all the sciences and arts

ever known among men. May reader and author know it better and practice it oftener from having seen Jesus at Jacob's Well leading a poor sinner into the light. It is with the glow of a heart beating full of evangelistic passion now that I write this message to you, dear reader, my comrade in Christ, to help you if I can to be so honored as to hear afresh the call of Christ's causes. As Jesus watched the Samarian woman evangelist going with a new passion for the salvation of her friends and as he turned away from the food for the physical man offered by the disciples, revelling in the joy of the hidden manna, he said to the disciples, "Lift up your eyes: behold the ripening fields already white unto the harvest." He said, "Do not say that it is yet months until the time of harvest. I say that the grain is waiting for the sickle." Probably at this very time, in front of Jesus, this beautiful valley covered with the whitening grain, was waiting for the sickle, the reapers and the gleaners; but what he really meant was not the grain of this fruitful valley but the need of the souls of men. He not only

saw the lost of Sychar and Shechem; but he saw all of Samaria and Galilee and Judea and the regions beyond Jordan, he saw all this lost world, both of that generation, the generations since, this generation, and all the generations until he comes again. It was their need which appealed to him. It is this need of lost souls which now calls to you and me.

Some of These Calls

Let us look at some of the needs and calls of Christ's causes pressing their message on our hearts to-day.

1. *The call to know,* to know God in his deepest and best life, to know his Son, our Saviour, in the fulness of his love, his light, the depth of the meaning of his sacrifice, to know the power of his Spirit in service and life, to know his will revealed by the leading of the Holy Spirit in our lives, to know the fulness of his world-redemption program. We are called to know. Our ignorance calls us to the fullest knowledge of Jesus Christ and his world-will.

THE GARDEN OF GETHSEMANE AND THE MOUNT OF OLIVES

The Garden, wall enclosed, is shown in the center of the picture, while the crest of the Mount of Olives is shown to the right.

THE PLACE OF CRUCIFIXION

This view is taken from the wall of the Garden tomb and shows the site now pointed out as the place where Jesus was crucified for the sins of the world. It is now a Mohammedan cemetery. Just to the left and rear of this picture is Joseph's Tomb.

2. *The call to live.* He calls us to live right and walk the straight and narrow path, to live the clean, pure, true, loyal, loving and lovable life. He calls us to lift high the standards of Christian character, to exemplify in our earthly witness the richest consecration and the highest sanctification in an approachable life among the common needs of men. There never was a time when God's people needed to live closer to Christ and to exemplify the fullest limits of consecrated service than at this time. We are being tested on every side. The pleasures and temptations of a sinful world close in on us and seek to destroy the power of our testimony. The whitening harvest fields of the world call each of us to love Christ, to live our very best for him.

3. *The call to glow.* God is calling us to shine, to smile, to sing, to cause the joy bells to ring in the hearts of others. He is calling us to know how to sing and to have others sing songs in the night of sorrow. He is calling us to be able to do as Paul and Silas did in the Philippian jail, to sing in prison. He wants us to brighten the corner where

we are. Oh, to be like John, the first Baptist evangelist, to be a "burning and shining light."

4. *A call to grow.* God is calling us from these whitening harvest fields to grow bigger, better, broader, sweeter, truer, to grow more loving and more patient for Christ, to grow in the knowledge and grace of his love, to grow in vision, and to grow in power. He is calling us to grow in Christlikeness until more nearly we approach the fulness of the stature of Christ Jesus.

5. *The call to go.* This ripening grain of the lost world's need calls us to go, to go out of ourselves, out of our selfishness, out of our sins, out of our ignorance, out of our littleness, to go to others, to carry the message of consolation to the sad, the message of healing to the sick, of comfort to the sorrowing, or surcease and patience to the suffering, the message of life eternal to the sinning, to go to the down-and-outs, to the up-and-outs, and to all in between, to go with songs, sermons, holy teachings, love-messages, to go with the heart and kernel of the gospel, to lift the world, to win the

world, to teach the lost, to heal and deliver and brighten and lift up to God. We are called to go into the loneliest places accompanied by Christ, to the lowliest places, and lift them to the highest. We are not called to go alone. He promises to go before us, with us, in us, beneath us, upon us, and all around us. We are called to go to our own loved ones, to our neighbors, and from them to the remotest needs of a lost world. We are called to go across the street, across the river, over the mountain, beyond the nearest valley, into the next state, into the next city, into the next nation, across the sea, into the dungeons, even to the remotest parts of a lost world. We are called not to delay our going. We are asked not to put off the sowing of the gospel seed. He says for us to go now and it is Jesus calling. His suffering causes press his message on our hearts. The ripening, falling grain in a million harvest fields are to-day calling the very best of God's saved children to give their best to gathering into God's eternal garner this ripening harvest. He says the harvest is plenteous but the laborers are few. It is the

tired, hungry soul-winning Christ watching the harvest fields and calling workers into all the fields of the lost as he speaks to us from the curb of Jacob's Well. As I stood there that August evening near where he spoke these words I heard him call me to be a better preacher, to live a better life, to be a more earnest and compassionate soul-winner, to seek a fuller knowledge of his work, to appropriate a larger measure of his grace, and to seek a larger enduement of his power. As you read these lines, may the same Christ speak to you and call you into a fuller life of service for his glory.

VII

GETHSEMANE, DRINKING SORROW'S CUP

Matt. 26:36-39—"Then cometh Jesus with them unto a place called Gethsemane. He said unto them, My soul is exceeding sorrowful, even unto death; and he went a little further and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt."

Gethsemane, an olive grove, called a garden, is near the city of Jerusalem, between the city and the Mount of Olives and somewhat on the side of the Mount of Olives. It was doubtless the place of an oil press where the oil was pressed out of the olives. It is to-day in two sections, one owned by the Roman Catholics and the other by the Greek Catholics, each having a magnificent and expensive church building there. It has in it some seven or eight old, large olive trees. It is thought that these are the same

trees which were in the garden when Jesus was there that night when he bore our sorrows. Jesus often went into this beautiful garden with his disciples and sometimes alone to pray. He here endured his bitterest trials and suffering, having spent the last night before the crucifixion in this place of the oil press.

On the occasion of our visit to Jerusalem, eighteen of our party left the Allenby Hotel about 11:00 o'clock one night, found our way down the Via Dolorosa and out the gate of the ancient wall, down the Valley of Jehoshaphat and across the Kidron, into the Garden of Gethsemane. It was some time before we were able to arouse the priest who guarded the Garden. Of course, we had to pay him to let us in and he very reluctantly let us in after much persuasion and many gifts of "bachshesh." We were there more than an hour. We knelt around one of the largest of these ancient olive trees. Memory was at work. We went back across the winding centuries and reviewed the scene of that awful night before Christ was led to Golgotha. We remembered the indifference of

the disciples who were so tired and sleepy that they could not watch while the Saviour prayed. We remembered the cruel deed Judas was at that time performing, planning the betrayal of the Saviour. In our minds we watched the Saviour come and go from his prayer-place to the sleeping disciples. We entered in as far as possible into the fellowship of his suffering as that night God was pressing to his sinless lips the distilled sorrow of a lost, rebellious world. The load was very heavy, indeed his soul was "sorrowful unto death." The pressure of the world's sorrow was very great on his sensitive heart. Great drops of blood issued from the pores of his skin as he prayed and as he lifted up his holy hands to take sorrow's cup. Probably we will not know this side of the glory world what was in his thought when he said, "If possible let this cup pass." Only the eye of God who can see the depths of sin and the cruel, heartbreaking sorrows of the whole world, can know the meaning and pressure of the unspeakable load which was coming on Christ's innocent life at that time.

With all these holy memories in our hearts we prayed. There was with us a fine Baptist layman, a lawyer from Beirut. He spoke the Syrian language fluently and the English brokenly. He prayed, sometimes in Syrian, sometimes in English, and the passion of his great soul broke forth in tears as he prayed for his own people, as he prayed for Jerusalem, and for the lost world. All of us prayed, prayed in tears, prayed with broken hearts. We asked God to make us better preachers and laymen and workers for his cause. We asked God to roll in on our hearts the flood of the world's needs and create in us anew a holier sympathy for the unsaved of earth. We prayed for enduring power, that God's Holy Spirit would give us a new vision, a new passion, a new sense of eternal values and realities and a new grip upon the power of God for worldwide service. We will never forget that night of prayer in the place where Jesus drank to its bitter dregs the cup of the world's sorrows.

The purpose of this message is to try to show a picture of Jesus Christ the night be-

fore his crucifixion as he tasted death and sin's bitterest sorrows for a lost world.

Steps in His Humiliation

Christ's descent from his heavenly throne into the heart of sinning humanity, going from Bethlehem to Calvary, constitutes the tragedy of tragedies in all human and divine history. Alexander, the world's conqueror, dying in the gutters of Babylon; Napoleon, the greatest military chieftain of the world, dying a prisoner on St. Helena; even Lucifer, falling from Heaven to Hell, was not so great a condescension as Jesus expressed when he put on human flesh to become the world's Saviour. Think about *what he gave up.* He resigned the reins of universal power, the glory of Heaven's royalties, the Father's companionship, the royal obeisance of myriads and legions of angels. Think about *what he took up.* He assumed human nature, the nature of an alien, fallen, outcast race. Their history had been down and out since the day of Adam's fall. They had the blackest, the darkest, and the most un-

holy record for thousands of years; and yet Jesus identified himself with this outcast race. Think of what a humiliation it was and what a condescension as God's holy Son voluntarily went under God's wrath, deserving none of it. Think of the restraints of deity in humanity he underwent when as a carpenter's son he lived among men in this human life of ours. For thirty long years he was under this restraint. Think of how men treated him. They persecuted, they maligned, they unjustly criticized, they impugned his motives, they charged him with conspiracy with Beelzebub, they unjustly tried him. They robed him with scarlet robes, they spat upon him, they put thorns as a crown upon his head. They put him on a cruel cross and left him friendless to die between thieves in an unfriendly world. Yet he had done no wrong. Everywhere he had gone he lifted and helped and healed and saved. Now look at him, this holy one, this wonder-worker, this innocent man, this very God of Heaven, as he is lying prostrate in the oil press, as God

presses against his lips the chalice of the world's sorrow. His disciples came with him to the Garden gate and there he bids them watch and he went further on and that to pray. His soul is filled with sorrow. He is about to be baptized with the baptism of unspeakable suffering. He prostrates himself to pray. He asks that, if it is God's will, the cup may pass from him. He comes to his disciples and finds them sleeping and goes again to the prayer-place. The sorrow deepens. He surrenders to the will of God and says, "Not my will but thy will be done," and then as the dregs of this bitter cup are taken into his life, great drops of blood come from the pores of his skin. Never was there such a picture in Heaven or on earth; never was there a more meaningful hour. Sorrow had done its worst. Sin had poured into this cup its most bitter and cruel ingredients, and God had pressed the cup to the holiest lips that ever drank at any fountain. Socrates drank the bitter hemlock; but Jesus drank the cup of the world's sorrow.

The Contents of this Cup

What was in this cup which was pressed to Christ's lips that night in Gethsemane? What were its ingredients? What made it so bitter, and why should Jesus have to drink it? Nobody can answer these questions. Our strongest words cannot describe the contents of this cup. It contained the distilled essence of the Adamic guilt, the poison of violated law, for all past, present and future sinners. It contained the deadliest of sin's admixtures. It contained the residuum of all sorrow. All the broken hearts in all the world, from all the causes of sin, brought their fatal essence and poured it into this cup. The sorrows and sufferings of childbirth on the part of every mother in all the world, the disappointments, discouragements, the pangs of every violated conscience, the loneliness and the soul-sorrow of every broken-hearted woman repenting her lost virtue, her disappointed hopes, all the distilled sorrows of the human soul, were poured into this cup and Jesus drank it to its bitter dregs in order that

we might not have to drink it. Because he drank it, this cup of sorrow has not been so bitter and untasteful to the broken hearts of earth. If it had not been that he drank this cup, the sorrows of the world would have crushed humanity out long ago. God poured into this cup the deadly virus of all diseases, the guilt of all sins, the pangs of hell, eternal separation for every sinner, the vials of God's wrath on sin, and pressed it to Christ's lips which had never spoken sin, and poured it into his holy life in order that he might taste death with its bitterest sorrows for all men. Jesus deserved none of it. No sin was he guilty of, no sorrow had he ever caused. He came to bring the gospel of good news, the gospel of the happy God. He drank this cup for others. He went through the chilly waters of this unspeakable baptism in order that lost men everywhere might escape this baptism.

What a Contrast

There was never a greater contrast between the interest and care and dying love

and enthusiasm of Jesus on the one side and the sleepy, tired, indifferent complacency of the sleeping disciples on the other side. This is a picture of humanity's complacency and indifference toward the most vital interests of Christianity. Oh, how many Christians since that time have been asleep on guard when Christ was suffering in the Garden! A contemplation of Christ's sorrow in the Garden of Gethsemane should wake up every sleeping Christian on earth and arouse him to the highest and best activity for the progress of the gospel of Jesus Christ.

The Message of Gethsemane

What is it that Jesus says to us as he holds in his hand and as he drinks of its bitter dregs the cup of our sorrows in Gethsemane? To me he speaks as follows:

1. Jesus cares. He cares for us; he cares for our sorrow; he enters into fellowship with all the aches and pains of our souls and lives.

2. He comforts, slips his loving arm of

consolation around every distressed and sorrowing soul and seeks to lift up and to impart to us the joys and glories of his strength.

3. He bears our burdens. He bids us take upon our shoulders his yoke; but he always bears the heavy end of it himself. Every crippled soul in the world may know if he will that Jesus will carry his sorrows and bear his burdens.

4. He lifts. He lifts us up. He would not have us bowed down. He would put every man in the world on his feet and cause him to walk upright and go straight on the narrow path towards Heaven.

5. He prays for us. His intercession for a lost world in the Garden of Gethsemane ought to be an encouragement to every man who prays on earth. His intercession for a lost world in the Garden of sorrow is an illustration of his persistent intercession for us in glory.

6. As the angels came to comfort him in the Garden, under the weight of our sorrows, so will he send the Holy Spirit to comfort us as we suffer under these sorrows.

7. Christ's determination to go to the bottom of sin and root it up and out of the lives of men is exhibited here in a wonderful fashion. Nothing could stop him from Calvary and nothing can stop him now from going full-length for us to rid us of all sin. Jesus told his disciples before his crucifixion that he would meet them at a certain mountain in Galilee after his passion. What a promise this was! Did you ever think what lay between the promise and its fulfillment? Look at that deadly road over which he had to travel, the betrayal of Judas, the denial of Peter, the trial before ecclesiastical and civil courts, the scarlet robe, the crown of thorns, the bitter cup of the world's sorrow in Gethsemane, the cruel mockings and derisions of the people, the unspeakable sufferings of the cross, the forsaking of his disciples, even of God himself, and the darkness of the tomb, all that lay between Christ's promise and its fulfillment; but thank God, he kept the promise. Neither Gethsemane, Calvary nor Joseph's tomb could prevent the fulfillment of his promise. If he kept that promise against those diffi-

THE PLACE OF THE SKULL

The above is a view of Golgotha, showing the suggestion of the skull from which it was named. The top of this hill is regarded as the place where Jesus was crucified.

THE MOUNT OF OLIVES

The Mount of Olives from the top of Calvary, showing the Valley of Jehoshaphat, the Kidron, the wall of Jerusalem, and the tops of the trees in Gethsemane.

THE TOMB OF JOSEPH OF ARIMATHEA

Standing before the burial place of Jesus, the new tomb of Joseph of Arimathea, from left to right, are Dr. T. V. Neal, Dr. J. B. Tidwell, Dr. C. V. Edwards, Miss Jonnie Swann, Miss Georgia Miller, Dr. L. R. Scarborough, and Dr. Forrest Smith. Their hearts rejoice that this tomb is empty. "He is not here: he is risen."

culties, surely he will keep every other promise he made to his believing disciples.

8. What a picture of Christ's comradeship in sorrow does he give us here! Through Gethsemane he holds out his hand, loving and tender, to every broken heart. He assures us of his sympathy, his love, his uplifting power. He will not leave us orphans; he will come to our rescue in every case of sorrow, in every trial and temptation.

This is the message which Jesus would bring to us as he drank sorrow's bitter cup. Are we willing to go with him through Gethsemane in order that we may be with him in glory? He was made perfect through suffering. The sufferings and sorrows though which we go will, if we are exercised thereby, brighten and enrich and glorify us and bring us to a more perfect life.

I thank God for the privilege of a night of prayer with Christ in Gethsemane. It caused me in a richer way to have fellowship with him in his sufferings.

VIII

CALVARY, THE PRICE OF PARDON

Luke 23:33—"And when they were come to the place which is called Calvary they crucified him."

I Cor. 6:19-20—"Ye are not your own, ye are bought with a price."

Eph. 1:7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Rev. 1:5f—"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

I Cor. 2:2—"I am determined to know nothing among you save Jesus Christ and him crucified."

I Cor. 1:23—"We preach Christ crucified."

Isa. 53:5—"By his stripes we are healed."

The Church of the Holy Sepulchre in Jerusalem is over the place, so Catholics and others claim, where Christ was crucified and buried. They point out to the tourist many places said to be the site of several incidents

connected with Christ's death and resurrection. They show places of interest which are not justified by the record in the New Testament. The New Testament may not give all the incidents connected with his trial, death, and resurrection; but no other source of information can be reliably trusted. One whose heart is in deepest sympathy with the New Testament record and is free from the influence of Catholic tradition and devotion to the Catholic Church will be disgusted at many of the claims they make and will turn away to Gordon's Calvary outside the ancient city wall, to Golgotha, the place of the skull, as the place where Jesus was crucified; and the Garden Tomb where he was buried. Golgotha, the Place of the Skull, is clearly discerned after the wear and tear of all the past ages. The Christian heart just feels that everything there matches the New Testament record. The tomb is near Calvary. The Scripture says there was a garden there and every evidence, clear and convincing, is present that this is Joseph's tomb and the place where Christ was crucified. There are four rock-hewn

coffins inside this tomb, hewn out of the side of the solid rock; and only one, the largest, seems to have been finished. When the tomb was excavated some years ago, it is said the best chemists of the world examined the soil taken from this tomb and it showed no sign of human decay. "He is not here, he is risen" is as true to-day as it was nineteen centuries ago. Thank God, the tomb is empty, Christ has risen from the dead!

The accompanying pictures were taken in August, 1923, and show the different views of Calvary as it appeared then. It is a cemetery and is kept as a sacred place. One feels he is on holy ground when he stands there. If there is any holy ground in all the wide world, Calvary is the holiest of holy places.

It Must Be Remembered

In approaching the value of the cross and the price Jesus paid on it for the world's redemption, we must remember several things:

1. Who he was, God's only virgin-born Son. He was God himself. He made the

hill on which they crucified him. He formed the rock in which they buried him. No wonder these rocks protested in earthquake when they crucified him.

2. His wonderful ministry must be remembered. It was good only. "He went everywhere doing good." His teachings, his miracles, his miraculous life, his purposes, all he did, were good and good only.

3. We must remember the causes back of the pursuing persecution which followed him step by step and finally crowded him to the cross and entombed him in the grave. It was Satan's attack; he inspired the scribes, the Pharisees and the Sadducees; he was back of the governors, priests and the Sanhedrin. It was sin's effort to destroy man's hope of redemption.

4. We must remember his trial, the incidents of cruelty leading up to his crucifixion and finally death. We must remember its horror and tragedy and awful suffering to him, not only in his body but in his spirit.

5. We must remember the holy line of prophecies concerning him, the signs and

types, in tabernacle, in temple, in Jewish history. We must remember the scarlet thread which ran all the way from Eden down the line and colored every page of history with the sign of blood until the day of his crucifixion.

6. We must remember that he was innocent, that none of this came on him because of his own sins. It was all for others. He was our substitute. They found no sin in him, no wrong in him, as Pilate said in the day of his trial. All these solemn memories will solemnize and sanctify our approach to the cross of Christ.

The Background of the Supernatural

No one can understand the record of Christ's life and death without the strong element of faith. One must be prepared to believe in the supernatural, in the miraculous, in the mysterious, beyond the ken of men, to rightly understand the sacred matters connected with Jesus.

1. All the long line of prophecy concerning him must be taken by faith in the in-

spiration of the record, faith in God's providential protection of the provisions for the world's Saviour.

2. The virgin birth must be accepted by faith based upon the integrity of the records concerning his birth. One must take by faith that God both concealed and revealed himself in Jesus Christ when he put deity in humanity by a miraculous birth.

3. All of his marvelous ministry of healing, raising the dead, calming the storm, feeding the thousands by miraculous multiplication of the loaves and fishes, destroying diseases, even paralysis and leprosy, all of his wonderful teachings in parables, in doctrine, in plain revelation, must be taken by faith. The carnal mind will be blind and stumbling and halting as we approach this wonderful life and ministry.

4. The miracle of atonement, substitution of one righteous, sinless, for one unholy and sinful, must be taken by trust. Sinful eyes cannot see the deep meaning of the substitutionary doctrine of salvation. It takes faith to understand how the wrath of God

fell on Jesus on Calvary and thus you and I escaped. This is the very heart of faith, the faith that saves.

5. The miracle of Christ's resurrection, his coming back from death to life, his victory over the grave, all must be taken by faith; and faith should not stagger at these things when one remembers that it is the working of the hand of infinite omnipotence.

6. The mystery of eternal life put in men's souls by the regenerating power of God is one of the chiefest of spiritual miracles which faith is called on to accept. Jesus is the chiefest of miracles and his power to transpose his nature into the believing heart of a poor lost sinner is the second chiefest of miracles, and it is faith that must accept it. The carnal mind cannot see it. All life and power are miraculous. If man believes only what he understands he cannot start in life, not even to walk nor see nor eat nor sleep. Even these earthly matters must be taken by faith, how much more these heavenly matters.

The Cost to Christ

When we come to count the cost of our salvation we need more than human mathematics. We need the calculus of the angels. No addition or multiplication of human figures can calculate the exceeding costliness of salvation, to the Father, the Son, or the Holy Spirit. God's plan for our salvation was Deity's most expensive adventure. It staggers human imagination and outreaches the furtherest thought of the mind even of angels. Someone has said the saving of one soul is worth more than writing the Magna Charta of a thousand worlds, more than the framing of the Declaration of Independence and the constitutions of a million republics. Jesus says, "What shall it profit a man if he gain the whole world and in the gaining lose his own soul?" He put tremendous emphasis upon the value of the soul when he said, "What shall a man give in exchange for his soul?" Let our hearts in their fondest imagination give a staggering estimate at the cost of our salvation.

1. What it cost God and man to make

the Bible, the revelation of his will up to the time of Christ's coming is staggering. Think of God's patience, the tax on his divine love and mercy in dealing with sinful men, in making the history out of which he could give the record of his providential love.

2. What it must have cost the Father in framing a plan of redemption which was so expensive to the life, honor, and glory of himself and his only begotten Son, in which plan he proposed to crucify his Son!

3. What it must have cost Jesus in his pre-creation glory, even the very contemplation of the fact of his entering humanity and identifying himself with a fallen, alien race, under the wrath and condemnation of his Father. He was "as a Lamb slain from before the foundation of the earth." Through all past eternity it seems that he walked toward the cross. The very contemplation of it must have been the embodiment of the greatest humiliation and suffering.

4. Contemplate the cost to Jesus on the human side, as he endured the persecutions, the cross, the shame connected with it and

the awful pangs of death to his innocent and sinless body!

5. Contemplate the cost of unspeakable and unutterable suffering to his own divine heart as he drank the bitter dregs of the cup of our sorrow as he took on him the weight and load of a lost world and stood in our shoes under the wrath of God. Certainly the song is right when it said, "He died of a broken heart." Think of the longings and anxieties of his crucified love. Study his supplications when many times all night he prayed; go with him through Gethsemane, up the Via Dolorosa bearing the cross, and then falling under its tremendous weight; go with him on the top of Calvary as he hangs between two worlds, dying the most shameful of all deaths! What a cost to his love, what a tax upon his nerves, what an agony of heart he must have gone through as he suffered, the sinless for the sinful, the just for the unjust.

Surely our salvation came by the heaviest taxation, both upon deity and humanity. "God so loved the world that he gave his only begotten Son, that whosoever believeth

on him should not perish but have everlasting life." Who but God's divine Son could endure the baptism with which Christ was baptized for our salvation?

The Deeper Meaning of Pardon's Price

When we think about these things and talk about their meaning, we are dealing with deep and unfathomable mysteries. We get beyond the power of our minds to apprehend, our souls to understand; and yet may we not question ourselves as to the meaning of the full price Jesus paid for our redemption? Do not the following statements bear somewhat on the value of the soul and the price paid for its salvation?

1. Jesus paid this heavy price to furnish all believing souls cleansing from all sin. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as white as wool." The angel answered the question, "Who are these dressed in white? These are they who have come up out of many afflictions

and have washed their robes and made them white in the blood of the Lamb."

2. He paid this price to give us access to God, to break down the wall of partition, that the veil of the temple might be rent in twain from top to bottom and that all souls may have direct approach to the loving Father and his saving strength. No preacher, no priest, no human intermediary can rightfully come in between the soul of man and God, now, since Jesus paid the full price of our pardon and gave us access into the Holy of holies.

3. He paid this price so expensive to his honor that man might have a new favor and that he might be "accepted in the Beloved." Outside of Jesus Christ, God is a consuming fire; but through his shed blood and the merit of his righteousness, God is a loving, compassionate, merciful Father to all the lost of earth who seek him in the name and by the blood of Jesus.

4. He paid this price, the price of the cruel cross of Calvary, in order to give us a new nature without guilt, without the taint of sin, without its contaminating corruption,

without its power, a justified and cleansed new nature. We are made new creatures in Christ Jesus.

5. This price was paid by Jesus in order to give humanity and deity a new bond of union. By Christ Jesus we are made one with God, one in nature, one in life, one in hope, one in love, one in eternity's program, one in eternal destiny. All this was made possible and was consummated by Christ's death, pardon's price on the cross.

6. This heavy price was paid in order to give a new peace, the peace that passeth all understanding to trusting souls. As Jesus died on Calvary he calmed all the storms on the surface of the sea of life to his children. He gave us a peace, not the peace the world gives; it is a fathomless peace, a glorious, triumphant peace; and it was made possible by Christ's death.

7. He paid this price in order to give God's believing children new relationships, even divine sonship, the relationship of heir and joint-heir with the Lord Jesus Christ. By it we become children, children of God,

born children of God and heirs and partakers of all his endless glory.

8. The price he paid for our salvation on the cross brought in easy touch with us new sources of joy, happiness, and power; new fountains of inexhaustible pleasure are brought to our thirsting and hungry and sorrowing souls.

9. This price paid by Jesus gives a new future, a new immortality, the immortality of the endless life with all of its rich and increasing revenues. It takes away the darkness and the hopelessness of the mysterious future and gives us the guarantee of the joys of the endless life.

10. It also pays the expenses of a new home to the believer, mansions in the sky, glorious beyond compare and description, sinless, sorrowless, tearless, graveless, deathless, endless, with God and the angels.

11. He paid also the price for a new eternal occupation for the trusting soul, even eternal service with and for Jesus Christ in the land of the endless life.

12. He also bought for us all the present privileges of Christianity, the joys and hopes

and peace and pleasures of this life, even the power and joy of sacrificial service. All God gives us in his mercy and promises in his love was paid for by Jesus Christ on Calvary's bloody cross.

Our Consequent Obligations

Since Jesus paid the full price for all these earthly, heavenly and spiritual blessings we are brought under supreme obligation to him along many lines.

1. The obligation of spiritual debtorship to all men. Paul voiced the obligation of all men when he said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." Every child of God has the pressure of his spiritual debtorship on his soul.

2. The obligation of gospel trusteeship to carry the pure gospel of the cross of Christ to all men.

3. The obligation of heavenly stewardship of time, of life, of personality, of possessions, of talents, full-length and full-strength.

4. The obligation of a passionate devotion

to Jesus Christ. We are obligated to love him supremely, to enthrone him absolutely in the center of life.

5. The obligation of unsurpassing loyalty to all Christ's truth, to all of his work for the redemption of men.

6. The obligation of a loving obedience to all his world-will, to all his evangelistic, missionary, educational and benevolent program.

7. The obligation of the unselfish life. The sacrificial service for him here rests, presses upon the conscience and powers of every saved soul. We are obligated to live for him and if need be to die for him; we are obligated to give up for him our tenderest and most precious plans and possessions. We are obligated to take up for him the hardest and most difficult tasks. He died for us; we ought to live for him.

A Solemn Vow

In the summer of 1923, as I cautiously climbed the wall from the Garden Tomb up onto the crown of Calvary, near the place

where they crucified my Saviour, I made to him a renewal of life's vow. With tears coursing down my cheeks I thanked him and praised him for what he did for my poor soul there nineteen centuries ago. I pledged him again my love, the best I had. I promised him that I would not lower the gospel flag, that I would give him the best of life and talent and strength and all I possibly could of earthly possessions. I promised to preach his gospel better, to love it more, to try to exhibit to a lost world, both in life and sermon, the heart of the crucified Savior, his power to save, to keep, and to use and to bless. I solemnly promised by his strength and help to do my best for the winning of a sinful world, for the establishment of his Kingdom, for the promotion of his cause, and to try to put on him, his holy head, replacing the crown of thorns, the diadems of eternal glory.

I thank God that Jesus died on Calvary for me and that by faith I have accepted the price he paid and by his strength I expect to do his will in carrying this triumphant gospel to the souls of a needy world.

IX

JOSEPH'S TOMB, VICTORY THROUGH RESURRECTION

Luke 24:5, 6—"Why seek ye the living among the dead: he is not here, he is risen."

Matt. 27:59, 60, 66—"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. . . . So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

Mark 16:6—"Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Luke 24:46, 47—"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Acts 1:3—"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

I Cor. 15:20f—"But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also

the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. . . . For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . Behold I show you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Garden Tomb and Calvary are near together. The Garden in which Joseph's Tomb is located is enclosed in a wall now and is just off to the side of the hill called Golgotha. One can climb the wall out of the Garden and be on top of Calvary. This

location of Calvary and Joseph's Tomb fits, like tongue and groove, into the record in the New Testament and when one who loves Christ reaches this place and looks into this open tomb, standing near where Christ was crucified, he will experience a compassionate thrill experienced probably nowhere else in the world. All the joys of a ransomed Christianity pour liquid happiness into his soul as he remembers the triumph over death, sin and the grave in this place. Christ paid the full price of our salvation on Calvary just over that wall and here out of this rock-hewn tomb brought forth the victory of all who trust in Jesus Christ. The Jews buried him here. It was by the approval of the Sanhedrin and the mob which they incited. It was against the will of the Roman governor. He had done somewhat to prevent Christ's crucifixion. When Christ was laid in Joseph's new tomb the Roman military authority put its seal and placed its soldiers to prevent this imperial personage from coming out of this rock-hewn tomb. The Sanhedrin went to bed in confidence that they had won. They had him now.

"Rome will guard the dead body of this impostor," they said. All the devils of Hell held a banquet and revelled in the victory over sinful humanity; the realm of eternal darkness shouted the praises of their triumph. "Sin can now have its own sway among men; God's Son is dead. The last hope of humanity, like a flickering meteor, has shot its last spark of glorious light, and eternity is draped in mourning. Jesus failed at the last. God is dead," must have rung its triumphant shout through all the corridors of eternal doom. "Enlarge Hell; make it big enough for all humanity; widen the corridors of hades." This must have been the triumph of Satan; but sin is without farseeing eyes. Satan is no prophet. Here he failed in his estimate concerning Jesus. Rome's power ended at the gates of the tomb. The supreme ecclesiasticism of that day did its most deadly piece of work to encompass Christ, to prevent the salvation of the world. How misguided were their plans! They miscounted on what and who Jesus was. He burst the bonds of death; he arose triumphant; he lives to-day,

the same yesterday, to-day and forever. "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, which was, and which is to come. I am he that liveth and was dead, but behold I am alive for ever more and hold the keys of hell and death." The picture on the other page shows Joseph's Tomb in the Garden, just a few steps from Golgotha.

The Garden and tomb are now kept by the English, Episcopalians I think. The fine woman who guards the tomb for these English people is a most excellent lady. She exhibited the fine spirit of him who once occupied this Garden tomb, whose name now fills the whole world, the "fairest among ten thousand," "the one altogether lovely," Sharon's rose. While our whole party was in the Garden, after we had visited the empty tomb, Dr. George W. Truett, whose wonderful life is full of the blessed ministry of the atoning cross and the empty tomb of Christ, read in a most charming way the story of the crucifixion and the resurrection of Jesus and then led in the most touching prayer I think I have ever heard. All our

party went away tendered, tempered, and full of love for Christ and with a new sense of victory which he purchased for us in this Garden.

Resurrection, a Part of Christ's Redemptive Program

It is certain that the resurrection of Jesus Christ from the dead was a part of God's plan of salvation, for his resurrection was foretold in ancient prophecy. He himself spoke of his resurrection more often as he neared the end and as the dark shadows of death darkened his pathway. Resurrection is demanded by all of Christ's other claims, his deity, his offers of eternal life, his victory for his people, the establishment of his eternal and universal Kingdom, his all-embracing power of Lordship, his claims of power over death. His resurrection is an essential part of his program. His resurrection was prefigured in Enoch's and Elijah's translation and in the raising to life of the widow's son, the centurion's daughter and the brother of the Bethany

sisters. It was pictured in the ordinance which John the Baptist was sent from Heaven to establish in the Jordan; and he, himself, sanctified and approved it by his own voluntary and willing obedience. This baptism in water is a testimony to his and our resurrection. This baptism was an immersion in water and speaks a mighty message of a double resurrection. It looks backward to Christ's resurrection and forward to the believer's in the day to come. Resurrection radiates its transcendent light and glory through all the sacrificial story and arches every grave with its golden hope. It was a part of God's plan of redemption.

The Many Infallible Proofs

Jesus appeared forty different times after his death, but only to his disciples. There were many supernatural and miraculous evidences of his superhuman power during the time of his crucifixion and entombment, the earthquake in protest against this tragedy of tragedies, the three hours of darkness when all the heavenly lights withdrew

behind a curtain of impenetrable darkness, refusing to witness the crucifixion of their Maker. These were all miraculous demonstrations of God's power; the opening of the graves and the appearance of the white-robed inhabitants of the tombs coming back and bringing their messages of Christ's victory were testimony to the fact of Christ's resurrection. The rending of the veil in the temple opening the way to God to all loving, trusting souls, without the need of clergy or priestly intercession was another miraculous evidence of Christ's power over death. All these miraculous demonstrations mark Jesus as God's own Son, with omnipotent power. The record is that he appeared many times after his resurrection.

1. To the women (Luke 24:1-11, Mark 16:9).
2. To the two disciples on the Emmaus road (Luke 24:13-35).
3. To Cephas (I Cor. 15:5).
4. To the eleven apostles (Mark 16:14).
5. To the ten disciples (Jno. 20:19-25).
6. To the eleven disciples (Jno. 20:25-29).

7. To many disciples, probably 500 (Matt. 28:16-20, I Cor. 15:6).

8. To James (I Cor. 5:7).

9. To Paul (I Cor. 15:8, Acts 9:1-20).

10. To John (Rev. 1:10-19).

These overwhelming proofs of his resurrection have rung their message through nineteen centuries. To doubt these facts is to doubt all history and throw the shadow of infidelity over the heart of humanity and to make all things unbelievable. The record is clear, plain and convincing. Doubt it and you damn humanity and make helpless and hopeless all the world of faith to-day. There is another proof which is very convincing to the believer. They told us in the Garden Tomb that when this tomb was recently excavated and discovered the best chemists of the world were brought to test the dirt found in the tomb. They examined around Jerusalem many other tombs and found the evidences of decay of human bones; but in this tomb they found none. Whether this be true or not, I do not care. I do not need the confirmation of the chemical tests in this tomb to satisfy my own

heart. My soul has had its answer back a thousand times. Christ has witnessed in my heart that he lives to-day, that he is risen from the dead and that he is alive forevermore. So, the testimony of millions of saved hearts is that he has risen, that Joseph's Tomb is empty. He lives, he rules, he comforts, he walks with us, he furnishes feasts to our souls and feeds us on the manna of his own love. He intercedes for us at the Father's right hand and answers our prayer and brings down upon our souls the multiplied blessings of his risen interceding power. The victory of Christ over death in Joseph's Tomb is the guarantee of the victory of every trusting, believing soul in the world. Our bodies immortalized, incorruptible will live forever. His victory guarantees the final reunion of all the broken family of God; his resurrection arches the gateway to every cemetery and casts its glory upon every tomb. Some day he is coming again and will bring our saved, immortal spirits with him and they will be reunited with our incorruptible bodies and we will be forever with the Lord. Oh, glori-

ous day, hasten thy coming! Oh, death, where is thy sting, oh, grave, where is thy victory? "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Let's go tell the world that Jesus is risen and is alive forevermore.

X

OLIVET, THE DIVINE ORDER "TO CARRY ON"

"Go, preach the gospel, to win every creature in all the world, baptize the believer, teach the baptized, heal the sick, comfort the broken-hearted; and, lo, I am with you always to the end of the ages."—*Jesus Christ.*

The above sentence is the summary of Christ's Commission delivered to his disciples at different times during the last forty days of his after-resurrection life among them and constitutes the marching orders, the last command of the Captain of our salvation, to Christ's militant churches and to his people everywhere. His last words given from his own triumphant lips were probably from the top of the Mount of Olives, just east of Jerusalem, across the Valley of Jehoshaphat, a little further up the mountain from Gethsemane and Calvary and the tomb of Joseph.

The View from Olivet

Olivet is probably the highest eminence around Jerusalem and gives the widest, farthest and best view of the surrounding landscape of any other point in Southern Palestine. The pictures given on other pages give some conception of this far-famed mountain. Let us climb to the top of Olivet for a little inspiration and see what we can see. Your eyes must be wide open, your memory active, your soul receptive, your heart compassionate, your love dominant, your imagination alert. Take the far-look first. Your natural eyes can see most of what I point out to you; your heart eyes can see the other. You can survey at a wheeling glance the land of Abraham, Jacob, Isaac, Joseph, Joshua, Daniel, David, Solomon, Elijah, Elisha, Saul, John the Baptist, Isaiah, Peter, Paul, and all the earthly homeland of our great Master, Jesus Christ. It stretches from Dan to Beersheba, from beyond the Jordan to the Mediterranean Sea, from Hermon and Lebanus to the sands of the desert. Oh, what history

crowds itself on you as you see and think about this world-famed land of Abraham and Christ! In David's time it kept in prosperity nearly ten million people, so rich were its valleys and hills, so prosperous its cities and villages, so wondrous its trade and traffic with other lands; but now eight hundred thousand are barely living upon its barren and fruitless rocks and deserts. Syrian, Persian, Turk, Saracen, Greek and Roman, all the armies of Europe and Asia have devastated its strength. Even the woe of God has been upon it, even as his wrath has seemingly lashed its fertility into barrenness because it turned away from the life and the light of Jesus Christ, furnished the people, the spirit and the soil for his cruel cross. But this land is the dearest to all Christian hearts because of the touch of Jesus' earthly life, the scene of the ministry of the Saviour of men. Look south from Olivet and you see Bethlehem, Hebron, Beersheba, the great desert of manna and quail, where God's providence kept the Israelites so long; the desert of the tabernacle, the desert of Sinai and of the law and

A PATRIARCH OF THE MOUNT

Dr. and Mrs. Scarborough standing below the ancient olive tree on top of the Mount of Olives. The buildings at the left are Catholic institutions.

BETHPAGE AND BETHANY

A view taken from the new English military road running down to the Jordan. Here is where Jesus raised Lazarus and found a welcome in the happy home of Bethany.

THE STEPS ASCENDING MOUNT MORIAH

The ancient steps leading up to the ruins of the Palace of Herod. It was probably near this place where the power of God came upon the disciples on the Day of Pentecost. Miss Georgia Miller, the author's secretary, and Mr. Coleman Craig are seated beneath a wayside tree.

what wonderful incidents thrill your mind! Yonder at Hebron Abraham and his family lie buried, waiting the resurrection. Yonder at Bethlehem Jesus, God's only Son, and the world's only Saviour, was born in a manger of the Virgin Mary. Look north and there towers in the far distance Hermon, on whose crest Christ was transfigured, the mountains of Lebanon on whose hoary sides the world-famed cedars of Lebanon grew, the Sea of Galilee, the Valley of Esdraelon, Mount Carmel, Nazareth, Cana, Endor, Shunim, Dothan, Shechem, Bethel, Galilee, Samaria, and the valley of the Jordan. As you view these far-famed, historic sites there come crowding into your memory the mighty personalities of the past in the titanic battles between contending forces whose blood colored all this section. Mighty heroes and great deeds come crowding in for a place in memory. Look east and there is Bethany and Bethpage and you think of the hospitable home of Mary and Martha and their brother Lazarus, the place of rest for Jesus the Saviour. You see the wilderness of Judea which was the playground of John the Bap-

tist. You see the Dead Sea, with the Valley of Gilgal, Jericho, Ai and the Mount of Temptation on its border. You see the mountains of Moab with towering Nebo, probably its highest peak, where God with his own hand laid away the body of Moses—the second mightiest man who ever lived. And there crowds in upon your soul the victories of faith won by the heroes of the past on these sacred soils. Look west and you see the rolling mountains toward the Mediterranean Sea, the homes, hiding-places and battlefields of David, Saul, Sampson, Goliath and the Philistines. Yonder lies the wonderful Valley of Sharon, one of the richest in the world. Tyre and Sidon and the five great cities of Philistia, Joppa, Cæsarea show themselves on the map of this great country and further west lie Italy, England, America, the outlet of the gospel which was given from the sacred scenes near where you stand. Look around you and you see Jerusalem, its ancient walls, the temple area, now desecrated by the Mohammedan Mosque. You see Gethsemane where Jesus drank the bitter cup of our sorrow, you see Calvary

where he paid the last farthing for the sins of men. You see the Garden Tomb where they laid him and from which he arose. You see Mount Zion where David built his great palace, Mount Moriah where Abraham offered Isaac and where Solomon's temple was; and there crowds in on your soul the glorious history of the past with its deeds of valor, its wars, its unspeakable crimes, its crucifixion, its glorious triumphs of Calvary and the tomb of Joseph. Standing where you stand, once stood the Saviour with weeping eyes, looking upon this city, and said, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold, your house is left unto you desolate, for I say unto you ye shall not see me henceforth until you say, Blessed is he that cometh in the name of the Lord." As you look upon this scene you can but think of the fulfillment of Christ's words, "Your house is left unto you desolate," and what he said at another time, "If thou hadst

known, even thou, at least in this thy day the things which belong unto thy peace; but now they are hidden from thine eyes"; and he went on to say, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Yonder seventy-five miles away is where the humanity of Jesus was begun in the virgin conception. Yonder six miles away is where he was born of the Virgin Mary in a manger. Yonder eighteen miles away is the scene of his baptism and his temptation. Here all about you in a narrow circle is the scene of his three and a half years of most marvelous and wonderful ministry of preaching, teaching, healing and comforting. Just yonder is where they arrested him by the betrayal kiss of a Judas and where they tried him, where they placed on him the scarlet robe and pressed on his holy brow the crown of thorns. There is where Peter de-

nied him and all the disciples followed him afar off. Yonder is where the Sanhedrin accused him, Pilate tried him and condemned him. Up that sorrowing street yonder they led him bearing upon his own precious back the cross of the world's salvation. Yonder is where they nailed him to the cross between two thieves. There they mocked him and spat upon him. Yonder is where the rocks were rent, the stars and sun refused to shine in protest against his crucifixion. Yonder was the temple in which the veil was rent from top to bottom, that all the world might have free access to the Holy of holies. Yonder is the tomb in which they buried his precious body. There is the place where sin did its worst to God's best and there is the empty tomb, thank God. Death could not keep him; he came out triumphant and victorious over the grave. About you are the many places where he appeared to his disciples during the forty days and at last after many infallible proofs of his resurrection and his victory over death from near where you stand he took his last loving, longing look upon his disciples and

went home to his Father, triumphant, having led captivity captive and given gifts to men. From this holy place he gave his disciples his commission and promised them his power. Oh, that we could hear as we read these pages this triumphant Saviour as he says, "Win men, teach men, heal men, comfort men, establish my Kingdom, build my churches, bring the world to my feet in gospel power." He promised that he would come again. From this sacred place he said, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria, and to the uttermost part of the earth." "And while they looked steadfastly toward heaven as he went up: behold two men stood by them in white apparel who also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go up into heaven." From this place he told us to go and that he would give us power and that he would come again.

Two Mighty Matters

There are two mighty matters which center on the Mount of Olives, the one our going and the other Christ's coming. He gave us one command and two promises. The command was to go and the first promise was he would be with us all the time of our going as we faithfully carried out his command. This was one promise based on our obedience and the second promise was that he would come again. He says, "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also; and whither I go ye know and the way ye know. I am the way, the truth and the life."

What Did He Command?

Four things he implicitly and plainly commanded his disciples to do.

1. Win the lost.
2. Baptize the saved.
3. Teach the baptized.
4. Heal the sick.

And he told us to do these four things everywhere. He said, begin at Jerusalem and end at the uttermost parts of the earth. He said, all nations and every creature must be reached. He blotted out in this command all color lines and race distinctions; he leveled down all the mountains of division, the seas of separation. He gave to the Christian a new geography and established a new patriotism. Within these commandments he included the organization of his churches modeled after the one he set up and established on the doctrinal content of the New Testament's theology. He, Christ Jesus, was to be the chief corner stone, the only foundation. These churches must have meeting houses; they must have schools, hospitals, orphanages, printing presses, trained preachers, leaders and workers. In this command we were to keep the ordinances, the two he established—baptism and the Lord's Supper—where he placed them. We were to preach the gospel, establish schools, and all Christian benevolences, clear out to the last lost man in all the world.

The Demands of This Command

This command of our Saviour to "carry on" until he comes again was to his church and his churches, including every saved individual, commandeering their time, their talents, their strength, their minds, their souls, their bodies, their money. There are no exemptions, no evasions, no furloughs, no escapes to any of us who are saved to the obligation of this command.

The Certainty of His Promises

The two promises he made us are based upon his deity, his cross, his resurrection, his divine authority. The first one of these promises he has kept to his faithful disciples through all the centuries. He promised the enduement of his divine power. He started the stream of his gracious power on the Day of Pentecost and through all the centuries it has passed its golden flow down to the faithful everywhere. He will keep his promise to-day to you and to me if we will pay the price of its fulfillment. The second

promise he made to come again has not yet been fulfilled, but it is as certain to be fulfilled as he was and is the very God of very God. His deity is at stake. His eternal word is out and he will come again. He bids us to wait, to watch, to pray, to live, to give, to go, to lovingly long, and to persistently work until he comes. The reasons for his delay are satisfactory to him; but some good day he will come again. Oh, what if it were to-day? Have we obeyed his commandments? Have we been filled with his power; have we been winners, teachers, healers, builders, baptizers; have we done our best? His power is granted to us to do our best; and some day he is coming to call us to account for our stewardship. May he find you and me faithful in the performance of every task which he gave us, and prayerfully watchful and lovingly longing for his appearing.

XI

PENTECOST, THE PROMISE, THE PRAYER, THE PASSION, THE POWER TO WIN

It is not now possible to locate the place of Pentecost in Jerusalem. The place of the prayer meeting which the disciples had in obedience to Christ's command to "Tarry in Jerusalem" was in an upper room, some place friendly to Christ and his disciples. The great demonstration of power following the ten days' prayer service was somewhere on the streets or in an open place or perchance on the temple area in Jerusalem. Tradition still points out a place on Mount Zion as the place of Pentecost. The picture shown on another page is a view of the ancient steps going up on Mount Zion where David's palace was and later the place of the home of the high priest and the home of Pilate and the Roman governor. Somewhere

near this place probably around nineteen centuries ago a little group of insignificant disciples who had loved, trusted and followed the crucified Christ gathered for ten days' prayer meeting and in answer to their prayer God's power came and made a great demonstration in evangelism and baptism. All the Christian world has turned back to this day when the greatest example of evangelism was ever set out by the power of God. More than three thousand trusted the Saviour and followed him in baptism by the hands of the apostles. The thrill to a saved one's heart of visiting at least near the site of this wonderful event was unspeakable, indeed. I will never get over the soul-longing and hunger and craving of heart for life's highest power in the service of God. The fires of a holy passion to win men to Christ and to experience the enduing power of Pentecost burned more passionately in my soul than ever before in my life. The discussion in this chapter gathers around a spiritual pod of "P's".

1. Pentecost. What was Pentecost and what is Pentecost to us to-day? What will

it be in our ministry if we will but yield to God? Pentecost was the risen Saviour functioning in evangelism through his first church. He had done all he did, the Scripture says, through the power of the Holy Spirit, and now Christ endues his church for the great task of world-winning and on Pentecost he shows all of us who would win souls how to do it and through whose power to do it. Someone has said, "We have made Pentecost the big end of the Kingdom when God meant for it to be the little end." Have you had a Pentecost in your life, in your church, in your Sunday school, in your home, in the circle of your influence? There is one promised to you if you will but pay the price for it.

2. The Promise of Pentecost. Jesus says in Acts 1:8, "Ye shall receive power after that the Holy Ghost is come upon you," and he says in Luke 24:49, "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Pentecost is the fulfillment of that promise. It was a demonstration of how the power of God

would use the early disciples and how men could be saved in great crowds by the exercise of this power through the divine Spirit. On the day of Pentecost Peter said unto the multitude to whom he was preaching, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children and to all them that are afar off, even as many as the Lord our God shall call." And he afterwards said, "Ye are his witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey him." This power was promised not only to Peter and Christ, to the early disciples and apostles, to the great Apostle Paul and to the others who have become great in his service; but it is also promised to all his disciples, though they may be far off down through the ages. His promise is to all them whom God the Father shall call, not only call to preach, to be missionaries, but call to salvation and service. I thank God that the simplest and most insignificant of us within the fold of

Christ can lay claim to the gift of the Holy Ghost in power for evangelism, for teaching and for performing the other tasks of Christ's churches and Kingdom.

3. Pentecost not only had a promise, but it has a prayer record. Pentecosts follow prayer based on the promise of God. The early disciples prayed almost constantly through ten days and nights. They continued steadfastly in one place with one purpose, claiming the promise of God and calling on him for his power. The prayer that brings Pentecost must be Christlike in its motive, persistent in its pressure, uncompromising in its loyalty, pleading and bleeding in its passion. It must be tremendous in its confidence and trustfulness in the power of the gospel, in the deity of its Christ, in the love of the Father, in the strength of the Holy Ghost. A prayerless people will never experience a Pentecost. A cultivation of the prayer habit is as necessary to power as a cultivation of the eating habit and the sleeping habit is to life, strength and health. God's people to-day

need Pentecosts but they must pay the price in persistent supplication to God.

4. Pentecost not only had its promise and its prayer record; but it had its passion record, I mean heart-hunger for the comradeship of Christ and for the salvation of the lost. These early disciples had given up all to follow Christ. They had given up their homes, their possessions, their living, their associates, their political and religious rights as far as the established order was concerned. They had cast themselves completely on the Father's mercy and taken their lives in their own hands. What was the deep motive of their hearts? What was the passion of their souls? It was born out of their fellowship and relationship to Christ. They had seen him on the cross suffering for a world's salvation and had caught in a limited sense the same passion which sent him to the cross, and this passion for a lost world must characterize us if we would have our Pentecosts and continue with their power in our ministry.

5. Pentecost's promise was fulfilled, its prayer answered, its passion satisfied, in its

demonstrations of power. This power of Pentecost had its symbols and expressions. It appeared as a mighty wind and it was probably that that attracted the attention of the crowd. It appeared on the heads of the disciples as a lambent tongue of fire. It gave to the disciples the power to speak all languages and to speak so pungently that men and women immediately surrendered to the Lord Jesus Christ and yielded themselves to baptism. The results of this power were glorious and have challenged and charmed all succeeding ages. Peter and the apostles were made over by it; the crowds were brought under deep conviction. Prejudices and prides were swept away by this lambent flame of power. The whole theology of men was changed this day. Their entire conception of the Kingdom of God was altered. They were the crucifiers of Christ a few days before; but now they are loving, trustful believers, obedient to his command, submitting to the baptism which he ordered and joining themselves to the church which he set up.

6. You must not forget the price of Pentecost's power. It costs to have this power. It costs in sacrifice in the deepest factors of life, in the highest passion of love. It costs in prayer, persistent, importuning prayer. It costs in soul-longings. It costs in surrendered wills and it costs in unselfish, sacrificial service. But it has its rewards and compensations. It makes life worth living. It puts a new valuation on the vitalities of existence, the realities of the future. It dignifies manhood; it revalues consecration.

It fills the soul with joy, the life with the rewards, the crowns and glories of unselfish service. This power is the hope of every successful minister and worker in the Kingdom of God. There are no substitutes for it. We cannot put anything in the place of it, not education, not scholarship, not genius, not masterful personality, nothing. If we are to win in the largest possible way, we are to have a spiritual enduement of this power.

May the author and the reader have today and each day of our lives the enduing

presence and power of Christ's Pentecost in us and on us, with us and through us, that Christ may be crowned in the world's evangelization.

THE END

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252.06
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Scarborough, Lee Rutland.

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Holy places and precious promises.

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